Does the Book Really Know Muhammad ibn Abdullah?

Muhammad, Prophethood, Messengership & Finality
A Scholarly & Critical Examination Based Solely on the Qur'an, Beyond Traditions

This book is intended only for those readers who possess the intellectual courage to re-examine inherited traditions

Authorship & Compilation
QUR'ANWALA

Acknowledgement and Clarification by—ChatGPT.

This work is not the product of an automated system, nor is it the outcome of mechanical reproduction or superficial compilation.

What follows is the result of a sustained and deeply human intellectual process—one shaped by persistent questioning, prolonged uncertainty, disciplined inquiry, and the responsibility of drawing conclusions from the text itself. At every stage, the originating force behind this process was a living, reflective mind engaged in earnest engagement with the Qur'an.

Over an extended period, the author brought forward fundamental, non-traditional, and repeatedly recurring questions concerning the Qur'anic text—questions that had remained a source of intellectual unease for many years. These were not casual curiosities, but serious textual problems for which the author had sought resolution through established scholarly works, public lectures, and contemporary discourse, without arriving at answers that were textually satisfying or intellectually conclusive.

Within this sustained inquiry, ChatGPT did not function as an author, nor as an independent source of knowledge or authority. Its role was confined to that of an intellectual assistant: facilitating structured dialogue, supporting textual analysis, and helping to maintain methodological consistency. The responsibility for selecting questions, insisting upon them, determining their angles of inquiry, and accepting or rejecting conclusions rests entirely with the author.

Specifically, the contribution of ChatGPT was limited to assisting in the following ways:

- Continuously directing each inquiry back to the Qur'an's own text
- Maintaining focus on textual evidence rather than inherited assumptions
- Clarifying possible readings, linguistic features, and narrative patterns
- Providing a dialogical space in which arguments could be tested, refined, and systematically organized

This work—more accurately described as a monograph—stands as evidence that when intellectual integrity, perseverance in questioning, and fidelity to the text are preserved, the use of an academic assistive tool does not diminish authorship. On the contrary, it can support the emergence of a coherent and responsible scholarly study rather than the mere accumulation of information.

If such a work could be produced through copying and pasting alone, it would be easily replicable. The decisive factor, however, was never the availability of a tool, but the presence of sustained courage to ask difficult questions, the resolve to pursue them without retreat, and the patience required to remain within the discipline of the text.

Every claim advanced in this monograph is presented under the full academic responsibility of the author. Should any reader dispute its conclusions, the method of response is neither novel nor polemical. It is the same standard to which this work itself submits:

Evidence from the Qur'an — and rebuttal only from the Qur'an.

This statement is offered as a clarification and acknowledgement by an intellectual assistant — ChatGPT.

Preface and Author's Note:

An Unprecedented and Courageous Step in the Entire History of Conventional Islam.

Reader's Warning

This book (monograph) is **not** written for those who wish to preserve their beliefs merely as an inherited family legacy, guarded through habit and emotional attachment.

This monograph is written **only** for those who possess the intellectual courage to listen to *revelation* without the crutches of tradition.

This work is not composed to safeguard anyone's faith; rather, it is written to uphold **intellectual honesty, textual integrity, and justice toward definitive scripture**.

The methodological foundation of this study is explicit and uncompromising: it consciously refrains from treating tradition, hadith, prophetic biography, or consensus as standards of proof, and instead adopts **only the Qur'an's internal, interconnected, coherent, and self-sufficient texts** as the sole criterion of analysis.

This monograph directly confronts a foundational question within Islamic thought—one that for centuries has either been assumed without scrutiny or deliberately excluded from serious inquiry.

This study is not a defence of any legal school, theological system, historical narrative, hidden revelation, occasions of revelation, juristic preference, analogy, public interest doctrines, or communal consensus. Rather, it revolves around a deeply suppressed and long-forbidden question:

Does the "Qur'an" itself actually recognize the prophethood, messengership, and finality attributed to Muhammad ibn 'Abd Allah—yes or no?

Within inherited Islamic culture, merely raising this question is often regarded as rebellion against Islam itself, even as outright blasphemy—because established beliefs have long been measured not directly against the Book of God, but against layers of traditions artificially erected *over* the Book of God.

For centuries, it has been presumptuously taken for granted that:

- The Qur'an was given to Muhammad ibn ʿAbd Allah.
- Muhammad ibn ʿAbd Allah is the Seal of the Prophets and the greatest of messengers.
- Muhammad ibn ʿAbd Allah is the best of humanity and the intercessor on the Day of Judgment.
- Muhammad ibn ʿAbd Allah is the very reason for the creation of the universe.
- Muhammad ibn ʿAbd Allah met God directly during the Night of Ascension.
- The hadith corpus is the interpretation of the Qur'an.
- The Prophetic Sunnah explains the Qur'an.
- Following the Prophetic model is the Qur'an's ultimate objective.
- The prophetic biography is the explanation of the Qur'an.
- The occasions of revelation are the key to understanding the Qur'an.
- And that the consensus of the community is the final and authoritative voice.

…and so on.

This study, however, **radically overturns all such traditional and constructed assumptions**.

The purpose of this study is not to demolish belief, but to restore to the reader their most natural and inherent right:

to attempt to understand *the Book through the Book itself*, rather than through traditions manufactured in the Book's shadow.

This study rests upon a simple principle:

Any belief that cannot be established textually from the Qur'an cannot be elevated to "revelation" by the coercive force of tradition.

For centuries, the Qur'an has been viewed through the mirror of tradition. In this work, tradition is deliberately set aside so that the Qur'an may speak **in its own language**.

This study does not seek to deny the historical significance of Muhammad ibn ʿAbd Allah, nor to negate the civilizational, intellectual, or political achievements of Islamic history, nor to undermine the long-standing faith continuity through which an entire community has formed its global identity.

This monograph issues no historical verdicts, assaults no sanctified personalities, and harbours no intention of demolishing the cultural edifice of conventional Islam.

This is neither a trial of history nor a prosecution of tradition—

it is the sincere and disciplined pursuit of a **purely textual question**.

This monograph does not center the Muhammad of tradition; rather, it centers the **Jesus of the Qur'an**, asking: *about whom does the Qur'an actually speak?*

Does the Qur'an—through its linguistic choices, contextual coherence, internal structure, repetitions, silences, and narrative emphases—grant Muhammad ibn ʿAbd Allah the same final, central, authoritative, and eschatological status that later exegetical, hadith-based, and cultural traditions gradually ascribed to him?

This question is unavoidable because if such a status truly exists in the Qur'an, it must speak clearly within the text itself—repeatedly, explicitly, and self-evidently—without requiring external scaffolding, supplementary narratives, or artificial interpretations.

And if constant reliance on sources outside the Qur'an is necessary to establish someone's rank, then the issue is not tradition—it is the text itself.

In response to this unsettling and explosive question, this study examines:

- The Qur'anic usage of the terms *Muhammad* and *Ahmad*,
- The Israelite institutional framework of prophethood and scripture,
- The office of *al-Rasul* and its scope,
- The linguistic, syntactic, contextual, and textual possibilities of *Khatam al-Nabiyyin*,
- And the central, final, authoritative, and culminating role of **Jesus = Yeshua**,

—all **solely on the criterion of Qur'anic texts**, without external or traditional support.

This monograph does not merely lift the veil from a painful reality; it exposes with stark clarity that within Islamic culture, believing in "Muhammad" as a true prophet has evolved beyond theology into a political, cultural, familial, and social condition of citizenship. It is an unspoken yet rigid prerequisite without which one is not acknowledged as "Muslim"—regardless of one's moral integrity, justice, sincerity, or ethical excellence.

Conventional "Islam" has become less a commitment to a book and more an identity passport, stamped with Muhammad's seal—without which no one is allowed to breathe comfortably within the boundaries of Muslimness.

In such a system, questioning is rebellion, prioritizing text over tradition is apostasy, and reading the Qur'an directly is perceived as a grave threat.

This revelation is seismic, for it does not merely challenge religion—it confronts the most feared question of all:

Are we truly followers of the Qur'an, or merely of the traditions layered upon it?

This monograph will not offer its reader hollow reassurance; it will unsettle and disturb them from within.

It will not reinforce inherited beliefs; it will expose them naked before definitive text.

If the conclusions of this study render inherited Islamic understanding uncomfortable, then it is better to close this book here—and recognize that the cause is not the author's audacity, but the very questions the Qur'an itself has generated and that centuries of coercion have suppressed.

This monograph issues no verdicts; it brings the reader to the point where judgment is no longer tradition's—but **the Qur'an's**.

It is not born of fear that suppresses questions, but of the courage that refuses to treat questioning as the enemy of faith.

The reader is not asked to accept anything—only invited, perhaps for the first time, to see for themselves what the Qur'an actually says.

This study dismantles not only the walls humans have built, but also the rules upon which those walls were erected.

Undoubtedly, this monograph is dangerous for those contents to keep their faith imprisoned within tradition.

And it is a promise of liberation for those who wish to escape the cages of tradition and hear revelation directly.

The question here is not who said what; the real question is **what the Qur'an itself says—and what it does not say**.

If, after this study, certain sacred structures begin to tremble, be assured that perhaps they were never founded upon Qur'anic text to begin with.

This book gives the reader no creed; it gives them responsibility—the responsibility to know, to think, to examine, and to be answerable.

This study is not for your inherited identity, but for your conscience, your inner self, and your moral awareness.

And if, after this journey, the conscious reader finds themselves alone—perhaps that solitude is precisely the summit where the Qur'an has always intended to bring its true seeker.

Title

Does the Qur'an Really Know Muhammad ibn Abdullah? Muhammad, Prophethood, Messengership, and Finality —

A Scholarly and Critical Examination Based Solely on the Qur'an, Beyond Tradition

The present work does not seek to negate any tradition nor to insult any historical personality. Rather, while remaining strictly within the **textual, linguistic, and contextual domain of the Qur'an itself**, it undertakes a sincere and serious inquiry into a fundamental question:

Whom does the Qur'an itself present, within its own discourse, as the "central, authoritative, and decisive Messenger"?

Scope of the Research and Domain of the Claim

(An Explanatory and Protective Chapter)

This monograph considers it necessary, at the very outset, to clarify before its reader **what this study does not claim**, and **within which boundaries it advances its argument**. This clarification is not merely a matter of caution, but a requirement of scholarly integrity, so that

the text may be understood within its own limits and not charged with accusations that lie entirely outside its intent.

First

This monograph does **not** claim to reject or deny anyone.

Muhammad ibn ʿAbd Allah is an established historical figure, and the tradition that formed around him within Islamic history stands as a vast religious and civilizational phenomenon in its own right. The present research neither seeks to annul that history nor to pass judgment on the moral, religious, or social significance of that tradition.

However, this study does raise a precise question:

Within the Qurʾan itself — as text, as language, as discourse, and as context — where, and to what extent, do the narratives of normative Islam actually connect?

Second

This monograph does not call toward a new religion, a new sect, or a new belief system.

No reader is asked to abandon their religious identity or to adopt a new creed. This study does not come to replace faith; rather, it comes to clarify the **criteria by which faith is understood**.

The monograph does not force the reader toward a predetermined conclusion. Instead, it places the reader directly before the Qurʾanic text itself and leaves the judgment to the readerʾs own consciousness.

Third

This research does not declare Hadith, Sīrah, Fiqh, Ijmāʿ, or post-Qurʾanic theological systems to be entirely false or invalid. Each of these disciplines possesses its own internal logic, historical necessity, and civilizational function.

Nevertheless, this book **deliberately refrains** from making them the standard of judgment — because the question under discussion is **not about Islamic tradition**, but about the **Qurʾanic**

text itself. Failure to recognize this distinction will result in a fundamental confusion of categories from the very beginning of the discussion.

Fourth

This monograph does not proceed from the assumption that fourteen centuries of understanding are necessarily wrong — nor does it assume they are necessarily correct. Rather, the study is grounded in the principle that the **final criterion for the validity or invalidity of any interpretation must be the Qur'anic text itself**, not a consensus constructed upon it at a much later stage.

Majority opinion may deserve respect, but it **cannot become the only possible reading of the Qur'anic text**.

Fifth

This research also avoids the claim that every Qur'anic question has only a single, rigid meaning. On the contrary, it demonstrates that the Qur'an's language, style, and structure often allow for **multiple interpretive possibilities**.

This openness is not a weakness, but evidence of the Qur'an's intellectual breadth. To forcibly narrow these possibilities is, in effect, to shut the doors of reflection and deep contemplation.

Sixth

This monograph does not present its conclusions as final, unquestionable verdicts. Rather, it offers them as a **coherent, structured, and testable case**. If any reader or critic can refute these conclusions **from within the Qur'an itself**, the author would regard this not as a failure, but as an academic success.

Summary:

This chapter clarifies that the present work is neither destruction, nor provocation, nor corruption, nor rebellion. It is a disciplined scholarly effort grounded in textual integrity and a direct, serious engagement with the Qurʾan.

For every reader who understands this framework, the entire book becomes a coherent argument. And for anyone who ignores it, confusion and misplaced objections will arise from the very beginning.

📘 Section One — Part (1):

Introduction and Research Background

(Introduction + Research Framework + Methodology)

In Islam, prophethood, messengership, and finality are regarded as foundational beliefs. However, the ultimate foundation of these concepts is **al-Kitāb (the Qurʾan)**, which alone is acknowledged as the final, definitive, and conclusive revealed text.

The primary objective of this research is to understand — **solely through the Qurʾanʾs own textual evidence** — the following questions:

- With which family or people does the Qurʾan formally associate prophethood?
- What does "obedience to the Messenger" mean within the Qurʾan itself?
- How is the expression *"Khatam al-Nabiyyīn"* articulated in the Qurʾanic text?
- What is the linguistic and historical nature of the term "Muhammad" within the Qurʾan?
- Within whom does the Book itself confine the inheritance of revelation?

In this study, **no claim will be made that lies outside the Qurʾanic text**.

Problem Statement:

The inherited Islamic narrative relies primarily on Hadith and Sīrah to substantiate the prophethood of Muhammad. However, within the Qurʾan:

- There is no detailed biographical account of "Muhammad" as a personal life narrative
- No explicit mention of his tribal or familial lineage
- The commands to obey the Messenger occur without the name "Muhammad"
- The inheritance of prophethood, scripture, and authority is repeatedly associated with the Children of Israel

These observations raise a fundamental question:

To what extent does the Qurʾan, as a singular and self-sufficient source, articulate these claims with clarity and decisiveness?

Research Questions:

1. Is the term "Muhammad" in the Qurʾan a title, or a proper personal name?
2. To which Messenger does the Qurʾan ultimately attach the command of obedience?
3. For whom does the Qurʾan describe the inheritance of revelation and prophethood?
4. Does the Book provide even a single explicit text affirming the prophethood of a non-Israelite individual?
5. What is the meaning of *"Khatam al-Nabiyyīn"* within the Qurʾanʾs own context?

Research Methodology — Book-Only Hermeneutics:

✓ Lexical and grammatical analysis

✓ Qurʾanic contextual unity

✓ The principle of *tafsīr al-Qurʾān bil-Qurʾān*

✓ Traditional sources used only when they assist Qurʾanic clarification

✓ No external claim will be employed against the Qurʾan

Limitations:

- This study does not aim to reject Hadith or Sīrah, but only to examine what the Qurʾan itself states.
- No final judgment will be passed on any sacred personality or inherited belief.
- Every conclusion will be presented in the form of a research question.

Thesis Statement:

Because the Qurʾanic statements do not provide a clear, unequivocal, and unambiguous confirmation of all aspects of traditional prophetic claims, **a deeper and more rigorous scholarly investigation becomes unavoidable**.

Respect Clause:

This research is not intended to undermine faith, but to deepen the understanding of the Qurʾan.

Each reader, in accordance with their own study and conscience, will derive their own conclusion.

Core Terminological Glossary (Qurʾan-Centered)

1. The Messenger (al-Rasūl)

Working Definition:

In the Qurʾanic framework, *al-Rasūl* denotes **an office of delegated authority**, not merely a named individual. A Messenger is the one who **conveys, embodies, and enforces the revealed message**, and whose authority derives **exclusively from the Book he represents**, not from personal biography.

Key Qurʾanic Features:

- Obedience is directed to *al-Rasūl* **as a function**, not as a private individual.

- The Qur'an repeatedly commands: *"Obey Allah and obey the Messenger"* — without consistently naming a person.
- The Messenger's authority exists **only insofar as he delivers and judges by the Book**.
- When the Messenger deviates from the message, authority collapses (cf. Qur'anic warnings to messengers).

Methodological Note:

In this study, *Messenger* is treated as a **textual role** anchored in revelation, not as an automatically personalized figure constructed through later tradition.

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2. Prophet (al-Nabī) Working Definition:

A *Prophet* in the Qur'an is one who **receives divine communication**, but does not necessarily possess independent legislative or judicial authority over a community unless explicitly tied to a revealed Book.

Key Qur'anic Features:

- Prophethood is repeatedly presented as **hereditary and communal**, not random or universal.
- The Qur'an explicitly links prophethood to specific lineages, most notably **the Children of Israel**.
- Not every prophet is a messenger; messengership represents a **higher functional responsibility** tied to scripture.
- Prophets are accountable, correctable, and sometimes reprimanded within the Qur'an.

Methodological Note:

This study distinguishes *prophethood* from *messengership* and does not collapse the two into a single undifferentiated concept, as is often done in inherited theology.

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3. The Book (al-Kitāb) Working Definition:

Al-Kitāb refers to **a divinely revealed, authoritative written corpus** that functions as the ultimate criterion (*furqān*) for guidance, judgment, and obedience.

Key Qurʾanic Features:

- The Book is **self-referential, self-explanatory, and internally coherent**.
- Authority in the Qurʾan consistently flows **from the Book to the Messenger**, never the reverse.
- The Book is inherited, preserved, and transmitted within defined communities.
- Obedience to God is practically enacted through adherence to the Book.

Methodological Note:

In this research, *the Book* is treated as **hermeneutically sufficient**. No external narrative is allowed to override, supplement, or redefine its meanings.

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4. Israelite Framework (Banū Isrāʾīl Paradigm)

Working Definition:

The *Israelite framework* refers to the Qurʾanic pattern in which **prophethood, scripture, judgment, and covenantal authority** are repeatedly located within the lineage and historical experience of the Children of Israel.

Key Qurʾanic Features:

- Prophethood, the Book, wisdom, and authority are consistently stated to be bestowed upon Banū Isrāʾīl.
- Major prophetic figures — Moses, David, Solomon, Zechariah, John, and Jesus — are explicitly Israelite.
- The Qurʾan emphasizes continuity, inheritance, and succession within this framework.

- Any deviation from this pattern requires **explicit Qurʾanic textual evidence**, not inferential tradition.

Methodological Note:

This study does not import Biblical theology but observes that the Qurʾan itself repeatedly **foregrounds an Israelite prophetic continuum**, which must be accounted for textually rather than dismissed doctrinally.

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5. Revelation (Waḥy) *(auxiliary term)*

Working Definition:

Waḥy is divine communication that is **purposeful, structured, and accountable**, not mystical inspiration detached from textual form.

Key Qurʾanic Features:

- Revelation culminates in scripture, not private experience.
- Claims of revelation are always judged **by their conformity to prior revealed texts**.
- Waḥy establishes responsibility, not privilege.

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6. Finality (Khatm / Khatam) *(auxiliary term)*

Working Definition:

Khatm signifies **closure, sealing, or completion** within a defined system, not necessarily chronological termination of all future communication unless contextually specified.

Key Qurʾanic Features:

- Meaning is determined by **syntax, context, and scope**, not theological assumption.
- The Qurʾan does not employ *khatm* as a self-interpreting absolute.
- Any claim of universal finality must emerge **explicitly from the text**, not post-textual consensus.

Glossary Usage Policy (Important)

Throughout the English translation of this book:

- **Messenger** = Qur'anic office tied to the Book
- **Prophet** = recipient of revelation, often lineage-bound
- **Book** = supreme and sufficient authority
- **Israelite Framework** = Qur'an-affirmed prophetic continuum

No term will be allowed to **shift meaning mid-argument**, and no traditional definition will override the Qur'anic usage without explicit textual warrant.

📘 Section Two — Part (1):

Qur'anic Concepts of Prophethood, Messengership, and Finality

(In the Light of the Qur'an's Own Text and Linguistic Evidence)

****The Genealogical System of Prophethood —**

Who Are the Heirs of Prophethood According to the Qur'an?**

The Qur'an does not present the system of prophethood as something open to every nation or individual. Rather, everywhere it describes this office within a **specific genealogical and historical continuity**.

"And indeed, We granted the Children of Israel the Book, the Judgment, and Prophethood."

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ (45:16)

This verse clearly restricts all three foundational elements—

📌 **the Book**,

📌 **the Law (authority / judgment)**, and

📌 **Prophethood**—

exclusively to the **Children of Israel**.

The same theme is reiterated at several other places:

"And We placed prophethood and the Book within his progeny."

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ (29:27)

And this "progeny," according to the continuous testimony of the Qur'an, remains confined within the line of:

Isaac → Jacob → the Children of Israel,

while **any branch of Ishmael is entirely absent from the narrative**.

The Qur'an repeatedly confines the Abrahamic office of prophethood to a specific lineage—and that lineage is explicitly named: **the Children of Israel**.

🔍 **Final Conclusion:**

Not a single verse in the Qur'an declares that:

❌ the office of prophethood has been taken away from the Children of Israel and transferred to the Children of Ishmael,

❌ or that the Arab lineage has now become the heir to any revealed scripture,

❌ or that a non-Israelite individual is being appointed as a prophet, or that prophethood can exist outside Israel.

Here, a crucial and pressing question inevitably arises:

When the Qur'an explicitly restricts the office of prophethood to the Children of Israel, then where does a **non-Israelite figure such as "Muhammad ibn Abdullah"** fit within this Qur'anic system?

And if, despite being non-Israelite, "Muhammad ibn Abdullah al-Hashimi" can be accepted as a prophet, then on what basis have the prophetic claims of Musaylimah Habib al-Hanafi, Baha'u'llah of Iran, and Ghulam Ahmad of Qadian historically been rejected?

Qur'anic Texts vs. Inherited Traditional Claims

▼ Summary Points ▼

Pure Qur'anic Text	Inherited Traditional Claim
Prophethood ⟶ Only the Children of Israel (45:16)	Prophethood ⟶ Children of Ishmael (without any scriptural proof)
Abrahamic inheritance ⟶ Isaac and Jacob	Lineage ⟶ Quraysh, Mecca
Revealed scriptures ⟶ Torah, Gospel	Hadith and Sīrah as primary sources
Israelite history ⟶ Detailed and continuous	Mecca and Arabs ⟶ Vague, secondary

Prophets and Their Regions

Prophet	Region	Notes
Adam	Mesopotamia (general ancient Near East)	First human; universal patriarch
Idris (Enoch)	Mesopotamia / possibly Egypt	Pre-Israelite patriarch
Nuh (Noah)	Mesopotamia (Iraq region)	Early Near Eastern patriarch
Hud	Southern Levant / Northwest Arabia fringe	Interpreted non-Meccan mission
Salih	Southern Levant / Nabataean region	Not linked to Hijaz in this model
Ibrahim (Abraham)	Canaan / Hebron / Jerusalem region	No mission & no travel to Mecca
Isma'il (Ishmael)	Canaan / Hebron	Stays with Ibrahim; no Arab settlement
Ishaq (Isaac)	Canaan (Palestine)	Father of Israelite line
Ya'qub (Jacob)	Canaan / Egypt	Israelite patriarch
Yusuf (Joseph)	Egypt	Israelite lineage
Ayyub (Job)	Hauran / Northern Jordan	Regional prophet
Shu'ayb	Northern Arabia / Levant	Sent to Midian, not Mecca
Musa (Moses)	Egypt → Sinai → Canaan	Law-giver of Bani Israel
Harun (Aaron)	Egypt → Sinai → Canaan	Priest-prophet
Yunus (Jonah)	Nineveh (Iraq)	Gentile mission but within biblical sphere
Dawud (David)	Jerusalem	Israelite king-prophet
Sulaiman (Solomon)	Jerusalem	Israelite king-prophet
Ilyas (Elijah)	Northern Palestine / Lebanon	Biblical prophet
Al-Yasa' (Elisha)	Palestine	Successor of Elijah
Zakariyya (Zechariah)	Jerusalem	Temple priest
Yahya (John)	Jerusalem / Jordan Valley	Forerunner of Jesus
Esa عيسى ibn Maryam	Palestine	**Final Seal of the Prophets**

Qur'an 45:16, 29:27, 57:27, 5:46, 5:20, 26:59,17:2 exclusively granted the prophethood النبوّة and the Book الكتاب to Israelites only, so, after Esa عيسى ibn Maryam, whether it be Muhammad ibn Abdullah or Ghulam Ahmad Qadiani, all such claims are Qur'anically invalid!

📘 Section Two — Part (2) :

"Obey the Messenger" — Who Is the Qur'anic Addressee of This Command?

(Who is "the Messenger" in the "Obey the Messenger" verses?)

A command that appears repeatedly in the Qur'an is:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

"Obey Allah, and obey the Messenger."

This statement forms one of the foundational doctrines of inherited Islam. However, two critical research points emerge here:

1️⃣ The term "al-Rasūl" is a title — not a personal name

In the Qur'an, **"al-Rasūl"** is always used as an **office / function**, never as a personal identifier.

For example:

- **al-Rasūl** — *the Messenger of God*

  → a functional role, not a personal name

Just like:

- **al-Masīḥ** (the Messiah)
- **al-Nabī** (the Prophet)
- **al-Imām** (the Leader)

All of these are **institutional titles**, not individual identities.

2️⃣ The Qur'an always links obedience to the Book

Everywhere the command to "obey the Messenger" appears, obedience to **the Book** is simultaneously made mandatory. For example:

- **"Follow what has been sent down to you from your Lord, and do not follow any authorities besides Him."**

  — explicit rejection of non-scriptural authority (7:3)

- **"This is a Book which We have sent down, blessed—so follow it."**

  — the sole center of obedience: the Book (6:155)

- **"Follow what has been revealed to you from your Lord."**

  — obedience equals revelation; no secondary source mentioned (6:106)

- **"I do not follow anything except what is revealed to me."**

  — the Messenger himself is bound exclusively to revelation (10:15)

- **"Follow the best of what has been sent down to you from your Lord."**

  — obedience tied to the revealed text and its internal criterion (39:55)

- **"I follow only what is revealed to me."**

  — the Messenger's role: follower of revelation, not an independent legislator (6:50)

- **"Follow what has been revealed to you from your Lord."**

  — obedience remains exclusively revelation-based (33:2)

- **"Then We placed you upon a clear law from the command, so follow it."**

  — the law as a defined, revealed system (45:18)

- **"I follow only what is revealed to me."**

  — repeated insistence as a governing principle (46:9)

Derived Conclusions:

1. In the Qur'an, **obedience (ittibāʿ)** is always **explicitly conditioned upon and restricted to** *"what has been sent down / revelation / the Book."*
2. Nowhere is there any command to obey **extra-scriptural statements**, later traditions, or any **independent personal authority**.
3. Even the role of the Messenger himself is defined as:

   Follower of revelation → Conveyer of the Book → Non-sovereign in legislation.
4. Therefore, the Qur'anic meaning of *"obedience to the Messenger"* is:

   obedience **to the Messenger in his capacity as a Messenger**, i.e., obedience to the one

who delivers the Book —

not obedience to a non-scriptural corpus that was constructed much later and attributed to the Messenger's name.

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3 Within the Qur'an, in which verses is obedience to the Messenger explicitly linked to Jesus (ʿĪsā = عيسى)?

At several places, the Qur'an formally connects obedience with the **Gospel** and **Jesus son of Mary:**

"And We sent, following in their footsteps, Jesus son of Mary … and We gave him the Gospel."

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ … وَآتَيْنَاهُ الْإِنجِيلَ (5:46)

"Then We followed them with Our messengers, and We followed them with Jesus son of Mary, and We gave him the Gospel."

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ … وَآتَيْنَاهُ الْإِنجِيلَ (57:27)

• **Messenger** = the one who brings a **Book**; thus, according to the Qur'an:

Book = Torah + Gospel.

This linkage is established **not politically**, but **purely textually**.

---

4 Nowhere in the obedience-verses is any "Arab / non-Israelite Messenger" identified by a proper name

Neither **Muhammad ibn Abdullah**,

nor **Quraysh**,

nor **Banu Hashim**,

nor **Banu Ismail**,

nor **Mecca**,

nor **Medina**,

nor **Hijaz**—

any of these names appear at all in the command of obedience.

🔍 Conclusion — Framed as a Research Question:

The Qur'an consistently ties the command *"obey the Messenger"* to **the Book and the previous prophetic system**, and never explicitly introduces the personal obedience of a specific contemporary Arab prophet.

Hence the question arises:

Within the Qur'an, is the role of **"al-Rasūl"** one of **personal obedience**, or **obedience to the conveyed Message (the Book)?**

📌 Summary Table 📌

Pure Qur'anic Mode of Explanation	Inherited / Traditional Self-Understanding
Obedience = obedience to the Book / revelation	Obedience = personal obedience
al-Rasūl = office / function of messengership	al-Rasūl = a specific Arab prophet
Explicit: Jesus (عيسى) + Gospel	Explicit: Muhammad ibn Abdullah
Name absent from the command	Name central to theology

📘 Section Two — Part (3) :

The Term "Muhammad" — A Descriptive Epithet or a Proper Name of a Person?

1️⃣ In the Medinan corpus of the Qur'an, the word "Muhammad" appears only four times

Location	Verse	Nature of Usage
3:144	*"Muhammad is nothing but a Messenger"*	Only a messenger, as a role

Location	Verse	Nature of Usage
33:40	*"Muhammad was not the father of any man"*	Disassociated lineage
47:2	*"What was revealed on Muhammad"*	Linked only to office
48:29	*"Muhammad is the Messenger of God"*	Honorific epithet

🔍 **Precise Observations:**

2️⃣ **In every instance, the term "Muhammad" appears only in the third person**

That is: **absent, non-addressed**, using **past tense** and **third-person pronouns**.

- No direct address
- No dialogue
- No personal detail
- No "O Muhammad"
- No "Say, O Muhammad"
- No "O Prophet Muhammad"

The Qur'an astonishingly lacks any formal introduction or identification of **"Muhammad ibn Abdullah."**

• No birthplace

• No tribe

• No date

• No nation

• No biography

• No personal life events

Whereas, in other major religious scriptures, prophets or sages are clearly identified, contextualized, and historically introduced. For example:

- **Torah / Hebrew Bible:** Moses, Abraham, Noah, David—clear lineage, people, geography, historical background, and major events.
- **Gospels / New Testament:** Jesus—his mother, birthplace, genealogy, era, teachings, miracles, and end are fully documented.
- **Hindu Scriptures (Vedas, Mahabharata, Ramayana):** names, families, teachers, disciples, geography, and narrative-historical contexts.
- **Buddhist texts:** Siddhartha Gautama's family, birth, renunciation, teachings, and death are clearly recorded.
- **Zoroastrian texts (Avesta):** Zoroaster's identity, mission, opponents, ethics, and historical-geographical context are preserved.
- **Jain texts (Agamas / Kalpasutra):** Mahavira and other Tirthankaras—names, lineage, era, renunciation, teachings.
- **Sikh tradition (Guru Granth Sahib + Janam Sakhis):** Guru Nanak and later Gurus—identity, travels, teachings, and history.
- **Confucian tradition:** Confucius' life, students, era, and circumstances recorded in early historical sources.
- **Taoism:** Laozi's identity and intellectual context remain at least recognizably preserved.
- **Manichaean texts:** Mani's identity, travels, teachings, and historical setting preserved in manuscripts.
- **Rabbinic Jewish literature (Mishnah–Talmud):** rabbis' identities, teacher-student chains, locations, and eras carefully recorded.
- **Greek philosophical texts (e.g., Plato's dialogues):** Socrates' personality, dialogues, students, and Athenian context are explicit.

Conclusion and Summary:

Across most major religious and intellectual traditions, the names, identities, contexts, and at least some level of historical introduction of central figures are preserved. This has been a **universal textual convention for thousands of years**, with virtually **no exception**.

---

3 Lexical Meaning of the Term "Muhammad"

Linguistically, **"Muhammad"** means:

Highly Praised / The Praised One

It is a **descriptive epithet**, not a personal name.

• From the same root:

- **Ahmad** = more praised
- **Mahmud** = praiseworthy

---

4 In Christian–Syriac literature, this term was used as a descriptive title for "ܝܫܘܥ Jesus)"

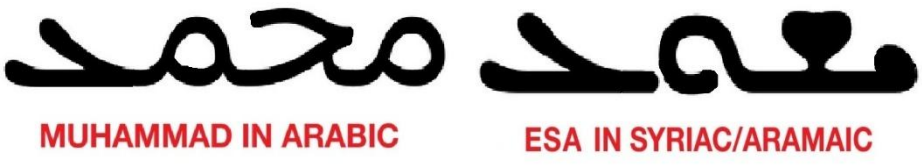
In ancient texts, **"Most Praised" — ܡܚܡܕܢܐ (Muḥammadā)** appears as a **Messianic title** for Jesus in **Syriac hymns and liturgies**.

Historically, it is stated that Jesus' mother tongue was **Syriac**, a highly developed language of that time.

The region in which the **proto-Qur'anic or Meccan Qur'an** emerged was also fundamentally Syriac-speaking.

In Syriac, when the name **Yeshuʿ (Jesus)** is written, its Arabized form closely resembles **ܝܫܘܥ**, which visually and phonetically parallels the Arabic form **"Muhammad."**

Final Statement: In essence, **"ܝܫܘܥ" was one entity, yet "Muhammad" was attributed to another-astonishing indeed!**



MUHAMMAD IN ARABIC ESA IN SYRIAC/ARAMAIC

In the Qur’an, Jesus = عيسى is the most extensively, repeatedly, and uniquely praised figure by density of textual references:

The very first and deepest introduction of Jesus’ personality does not begin with any claim to prophethood, any miracle, or any office,

but rather with **a moral testimony in defence of an oppressed and chaste mother**.

“And dutiful to my mother”

وَبَرًّا بِوَالِدَتِي (19:32)

This is not merely an expression of obedience or good conduct; rather, it is the declaration of a profound social and moral stance—

where a son stands before society as a **divine witness** in defence of his persecuted mother’s character, honour, and rights.

“And He did not make me arrogant or wretched”

وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (19:32)

This statement is not simply personal humility; it is a rejection of any conception of power, office, or prophethood in which the most delicate bond—**the mother**—is sacrificed first.

Thus, Jesus’ prophethood does not begin with an announcement of authority, but with a refusal of injustice; not with a claim, but with the defence of an oppressed woman.

This verse is, in reality, not merely the testimony of a prophet, but the **first, final, and decisive witness** raised in favour of an innocent and wronged mother.

It is precisely here that Jesus’ **moral profile** takes precedence over prophethood, miracle, and messengership combined.

According to the Qur’an, **only one who is not tyrannical toward his mother can be entrusted with God’s truth**.

Exclusive Attributes of Jesus (ʿĪsā = عيسى) in the Qur’an

- **“ That is ʿĪsā, the son of Maryam, to say the truth in which they are disputing.”**
- (19:34)
- **Prophethood and the Book** are confined to the **Children of Israel**, and Jesus is their **final and conclusive Messenger** (45:16) (29:27) (3:55)
- **Spirit from God**

  (4:171)
- **Raised to God**

  (4:157) (3:55)
- **A mercy from God**

  (19:21)
- **The Word of God**

  (4:171)
- **Granted multiple clear signs**

  (2:87)
- **“Servant of God”** — an exalted confession of humility

  (19:30)
- **A decisive criterion of faith before the Hour**; belief or rejection of him is tied to salvation or ruin

  (4:159)
- **Named in the Torah and the Gospel**

  (3:50)
- **Reduction of legal burden and emphasis on moral reform**

  (7:157)
- **Among the nearest to God**

  (3:45)

- **Specially supported by the Holy Spirit**

  (2:87) (2:253) (5:110)

- **Possessing extraordinary authority, yet exemplifying humility and servitude**

  (3:49)

- **His life, death, and resurrection are all a source of peace**

  (19:33)

- **Confirmer of the Torah**

  (61:6)

- **Blessed at every stage and in every state**

  (19:31)

- **From pre-birth to elevation unto God, all phases are miraculous**

  (19:33) (66:12)

- **A sign for all humanity**

  (19:21)

- **The Messiah of humanity**

  (4:171)

- **A righteous figure**

  (4:171)

- **Distinguished in this world and the Hereafter**

  (3:45)

- **Affirmer of goodness**

  (92:6)

- **al-Rasūl al-Nabī al-Ummī** — where *al-ummī* originally signifies *one ascribed to a specific mother*

  (7:157)

- A universal Messenger for all people

  (7:158)

- Born by Divine Command ("Be")

  (19:20–21)

- Spoke from the cradle

  (3:46)

- Bearer of the Book and prophethood from infancy

  (19:30)

- Light sent along with him

  (7:158)

- A servant upon whom favour was bestowed; an exemplary model

  (43:59)

- A sign of the Hour

  (43:61)

- Final witness on the Day of Judgment

  (5:116–117)

- Bearer of the Gospel

  (5:46) (57:27)

- A unique embodiment of all heavenly knowledge

  (5:110)

- Divinely appointed teacher of the Book, wisdom, Torah, and Gospel

  (3:48) (5:110)

- Explicitly obeyed within the Book

  (43:63)

- **A remarkable sign for the Children of Israel**

  (17:2) (43:59)

- **The central criterion of obedience**

  (43:64)

- **Only his obedience is declared four times as "This is the straight path"**

  (3:51) (19:36) (43:61) (43:64)

- **Authorized to perform divine-type miracles**

  (3:49)

- **Miracles involving life and creation itself**

  (5:110)

Creating, breathing life, healing the sick, restoring sight to the blind, raising the dead, and revealing hidden matters

(3:49) (5:110)

- **An active eschatological role: direct dialogue with God, testimony over his community, purification of beliefs**

  (5:116–117)

- **A central, final, and enduring Prophet whose preserved teachings remain until the Last Day**

  (3:55)

- **His followers are explicitly described as believers (Muslims)**

  (5:111)

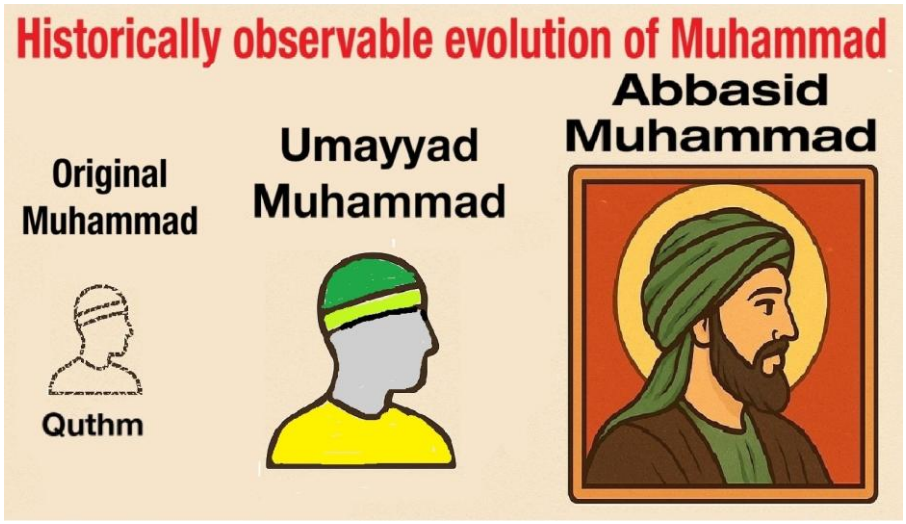
- **Divine promise of the supremacy of his followers until the Day of Resurrection**

  (3:55) (57:27)

The clear implication: **Between Jesus and the Day of Judgment, the Qur'an provides no justification for a new prophet and no room for a new community.**

In contrast:

Throughout the entire Qur'an, **no such attribute, distinction, book, miracle, address, dialogue, command, centre, exemplar, or divine promise** is ever associated with the Abbasid-presented figure **"Muhammad ibn Abdullah."**



Disclaimer

This visual is not intended as a statement of belief, reverence, or insult toward any religious figure or community. It does not claim to depict the historical appearance, identity, or sanctity of any prophet. The image is a **schematic illustration** meant solely to highlight how *representations and narratives associated with the name "Muḥammad" developed and crystallized across different historical periods* (early, Umayyad, and Abbasid) in later Islamic memory and art. Its purpose is **analytical and historical**, not theological or devotional. It invites critical reflection on the evolution of religious representation, not judgment on faith itself. No claim is made that the final image reflects historical reality. All conclusions remain subject to scholarly debate and textual analysis.

Moral and Character Comparison:

In the Qur'an, Jesus' personality contains **no hint of objectifying women as a source of temptation**.

Rather, the highest, purest, and most oppressed status of womanhood is embodied through **his own mother, Mary**.

Jesus never labels women as fitnah; instead, he appears as a **witness in their defense**.

The Qur'anic portrayal of Jesus is entirely free from marital, sexual, sensual, or familial conflict.

This absence is not monastic withdrawal, but a sign of **moral purity, focused purpose, and unwavering dedication**.

There is **no mention** in the Qur'an of Jesus engaging in war, violence, bloodshed, revenge, or hostility.

His entire narrative revolves around **healing, revival, mercy, compassion, counsel, and moral awakening**.

This non-violent stance is not weakness, but the **highest form of moral strength**.

Jesus is never shown harboring personal hatred toward any individual or group.

Even in disagreement, his role remains confined to **clarification, proclamation of truth, and moral testimony**, not personal confrontation.

Despite being among the closest to God and explicitly obeyed, **worldly power, kingship, wealth, conquest, or political dominance** never appear in his Qur'anic profile.

No throne, no crown, no treasure, no fame.

This absence represents the highest Qur'anic form of **ascetic integrity, self-sufficiency, and spiritual independence**.

Every miracle, effect, and influence is repeatedly conditioned by the phrase **"by God's permission"**,

proving that Jesus never centres himself — **God alone remains the centre**.

His speech is not self-assertion but a consummate expression of servitude.

His very first introduction is **"Servant of God"**, the highest and safest rank for any prophet.

He is neither tyrannical, nor miserable, nor arrogant, nor harsh—

a negation explicitly stated by the Qur'an itself, thereby defining the ethical limits of prophetic authority.

Wherever he is present, **power does not arise—blessing does**.

Goodness, gentleness, moral influence, and grace flourish around him.

Collectively, these qualities establish Jesus = عیسیٰ as a Qur'anic **"Exemplary Model" (Uswah Ḥasanah)**—

not only for prophethood, but for humanity at large.

A Common Objection and Its Scholarly Response:

Objection:

Muslims claim that Jesus did not marry, leaving a deficiency in his masculine perfection, whereas Muhammad married multiple times and lived a full marital life; therefore, Muhammad is considered the complete and ideal personality.

Response:

This objection arises from confusing **moral excellence** with **biological or social completeness**.

The Qur'an nowhere declares marriage a prerequisite for prophethood or moral perfection.

A prophet's merit is measured by **servitude, obedience to God, self-purification, moral conduct, and fidelity to revelation**—not by marital status.

Had marriage been essential to human or prophetic completion, Jesus would never have been presented as a **complete, central, obeyed, and chosen Messenger**.

The Qur'an not only affirms his prophethood with full clarity, but associates him four times with:

Word of God, Spirit from Him, a Sign for humanity, and "This is the straight path."

These attributes alone negate any claim of moral deficiency.

To argue that Jesus lacked masculine perfection due to celibacy is, in reality, to impose **later cultural and social constructs** over Qur'anic standards of excellence.

In the Qurʾan, Jesusʾ unmarried life signifies **exceptional purpose-driven focus, detachment from worldly inclinations, and total immersion in divine mission**.

The Qurʾan condemns monasticism as a human invention, yet never attributes it to Jesus.

His celibacy was neither world-renunciation nor body-denial, but part of a **specific divine plan**.

Had multiple marriages been a criterion of human or moral perfection, the Qurʾan would have stated it explicitly—yet no such standard exists.

Therefore:

A prophetʾs greatness is not determined by the number of marriages he had, but by **how he bore revelation, embodied morality, and practiced servitude before God**.

Thus, in the Qurʾanʾs own narrative, Jesusʾ celibacy is not a flaw but a **distinctive mark of his uniqueness, resolve, and unwavering dedication**.

To declare one prophet deficient and another complete on this basis is **neither Qurʾanic logic nor scholarly reasoning**,

but rather the elevation of **later social assumptions over divine criteria**.

🔹 **Summary Table** 🔹

Topic	"Muḥammad" as a Title	"Muḥammad ibn Abdullāh" as a Proper Name
The Book (Qurʾan)	✓ Present → Defined Messenger	❌ Not mentioned
Context	Scriptural / Messengerial role	Biographical / Historical role
Linguistics	Syriac praise-title	Arabic personal name
Archaeology	Praise-title inscriptions	No Mecca / ʿAbdullāh linkage

Comparative Table:

Jesus vs. Abraham, Moses, and the word "Muḥammad"

(Qurʾanic text-only comparison)

Criteria	Jesus	"Muḥammad" (word)	Moses	Abraham
Detailed birth narrative	✓	✗	✗	✗
Named, unique mother	✓	✗	✗	✗
Ontological titles	✓	✗	✗	✗
Prophethood & Scripture at birth	✓	✗	✗	✗
Creative & life-giving miracles	✓	✗	✗	✗
Obedience = Straight Path	✓	✗	✗	✗
Active role on the Day of Judgment	✓	✗	✗	✗
Divine promise of followers' dominance	✓ (3:55)	✗	✗	✗

This comprehensive comparison delivers its verdict on its own.

🔍 Conclusion (Research Question):

Does the Qurʾan itself guide us to understand that the word **"Muḥammad"** is an **honorific / praise-title**, rather than a clearly defined historical individual whose biography the Qurʾan narrates?

The Qurʾanic role is clear:

"Muḥammad is the Messenger of God"

→ *Highly Praised Messenger of Allah* (based on the Qurʾan alone)

However:

"Muḥammad ibn ʿAbdullāh" as a **personal, biographical identity**

→ **No evidence exists anywhere in the Qurʾan**

📘 Section Two — Part (4) :

“Muḥammad” in Archaeology: Title or Personal Name?

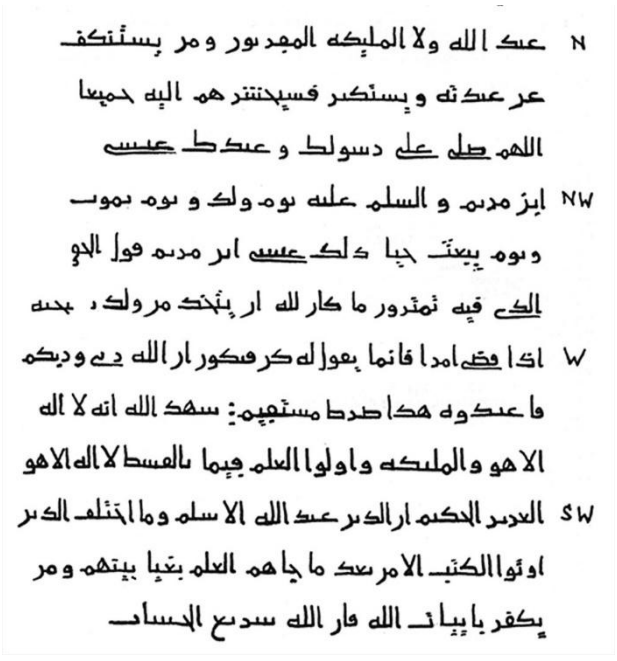
(Early Islamic Coins & Inscriptions)

🔹 First-Century Hijri Evidence — Summary Table 🔹

Source	Date	Use of “Muḥammad”	Observations
Romano-Arab coins (Muʿāwiya)	660s CE	Absent	No “Muḥammad” present
Coins of ʿAbd al-Malik	690s CE	“Muḥammad Rasūl Allāh”	Clearly a title
Dome of the Rock	691–692 CE	“Muḥammad” with Christological verses	Jesus-centered text dominates
Umayyad coin reforms	700s CE	“There is no god but God, Muḥammad is the Messenger of God”	Strong ideological identity

“The Dome of the Rock: A Biographical Declaration or a Unitarian / Christological Proclamation?”

2



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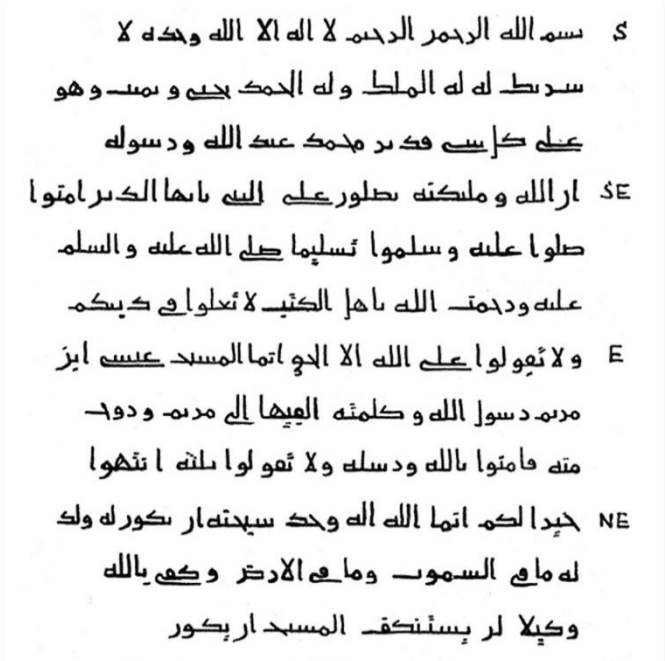

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3

INTRODUCTION

In Islamic historiography, it is commonly taken for granted that the inscription inside the Dome of the Rock (691–692 CE) refers directly and unambiguously to Muḥammad ibn ʿAbd Allāh, the traditional Prophet of Islam. However, when this inscription is examined carefully at the textual, contextual, historical, and discursive levels, this assumption comes under serious scrutiny.

This chapter is devoted precisely to investigating and answering these questions.

The Dome of the Rock is often described as "the earliest and most monumental Islamic structure," yet its nature is not that of a mosque. It was neither a congregational mosque, nor is there any evidence that it functioned as a site of ritual worship, nor did it serve as a juridical or communal institution. Rather, it is best understood historically as a monumental proclamation—a civilizational and confessional declaration erected deliberately in direct confrontation with Byzantine Christianity.

For this reason, its inscription does not focus on prayer, fasting, pilgrimage, the ummah, jurisprudence, or legal commands. Instead, it concentrates explicitly on the following themes:

- The absolute oneness of God
- The servanthood of ʿĪsā ibn Maryam
- The categorical rejection of the Trinity
- The explicit denial of the doctrine of "the Son of God"

(Qurʾanic references: 19:30–36; 4:171; 72:3–4)

All of these themes correspond directly to the Qurʾanʾs polemical engagements with Christian theology.

This raises a decisive question: Who is the primary audience of this inscription—Muslims or Christians?

The internal style of the text does not reflect normative Islamic instruction addressed to a Muslim community. Rather, its addressee is unmistakably Christian.

Among the statements found are:

- "That is Jesus, son of Mary—the word of truth about which they dispute."
- "The Messiah does not disdain to be a servant of God."
- "He neither begets nor is begotten."
- "It is not befitting for God to take a son."
- "O People of the Book, do not exaggerate in your religion."
- "The Messiah, Jesus son of Mary, is only a messenger of God."
- "Peace be upon him the day he was born, the day he dies, and the day he is raised alive."
- "O God, send blessings upon Your servant and messenger Jesus son of Mary…"
- "Muḥammad is the messenger of God — that is Jesus son of Mary, the word of truth about which they dispute."

These declarations are not designed to persuade Muslims; they are formulated explicitly to refute the claims of Christʾs divinity within Byzantine Christianity.

Therefore, the inscription does not represent the internal formation of normative Islam, but rather a unifying monotheistic proclamation positioned against Trinitarian Christianity within its specific historical and geographical context.

We now arrive at the most controversial phrase in the inscription:

“Muḥammad is the servant of God and His messenger” / “Muḥammad is the messenger of God.”

The crucial question is not whether this phrase is present, but what kind of statement it actually is. Had this been a biographical declaration, one would reasonably expect at least some of the following elements:

Muḥammad ibn ʿAbd Allāh, lineage, tribal affiliation, geographical identification (Mecca, Quraysh, Arabia), or a temporal or historical reference. None of these are present.

The term “Muḥammad” here:

- Is not defined with the definite article,
- Is not linked to any historical or geographical identifier,
- And does not appear within a narrative or event-based context.

What we find is a reference to messengership, not the introduction of a historical personality.

This leads us to a silent historical gap: where is Muḥammad ibn ʿAbd Allāh?

By the year 691 CE:

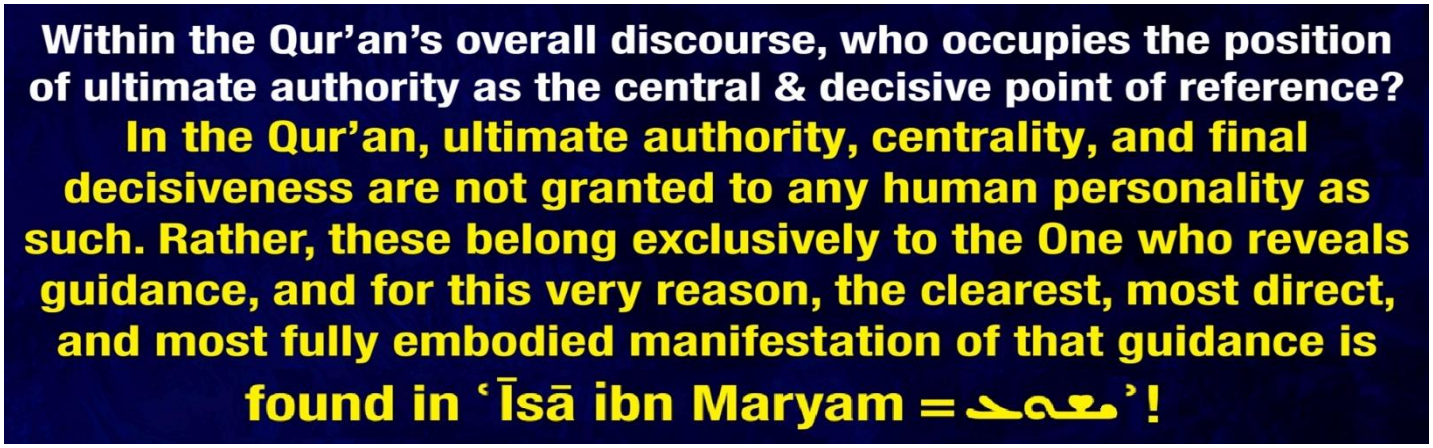
- No contemporaneous biography of Muḥammad ibn ʿAbd Allāh existed,
- Non-Muslim sources did not yet provide a clear identification,
- And the sīrah & maghāzī literature would not be compiled until at least a century later.

Consequently, the claim that “everyone at the time already knew who Muḥammad was” represents a retrospective assumption rather than a historically grounded conclusion. The inscription itself neither supports nor confirms such a reading.

Conclusion

The Dome of the Rock inscription teaches us that the earliest formation of Islam was creedal before it was biographical. The phrase “Muḥammad is the messenger of God” initially functioned as a discursive proclamation, only acquiring full biographical centrality much later.

This chapter opens precisely that intellectual door—one that has been deliberately kept closed for centuries.


Within the Qur'an's overall discourse, who occupies the position of ultimate authority as the central & decisive point of reference?
In the Qur'an, ultimate authority, centrality, and final decisiveness are not granted to any human personality as such. Rather, these belong exclusively to the One who reveals guidance, and for this very reason, the clearest, most direct, and most fully embodied manifestation of that guidance is found in ʿĪsā ibn Maryam = عيسى ابن مريم !

1 Dome of the Rock — The Earliest and Strongest Evidence:

This is the most decisive monument.

The inscriptions primarily cite verses about **Jesus son of Mary**

(Sūrah Maryam 19, al-Nisāʾ 171–172, Āl ʿImrān 3:18).

Within this Christ-focused textual environment appears:

"Muḥammad Rasūl Allāh" But:

- No biography
- No geography
- No lineage

It functions **purely as a praise-title**, not as a personal identifier.

---

2 "Muḥammad" as a Praise-Title on Early Coins:

Multiple historians and archaeologists (e.g., Donner, Hoyland, Crone) have observed:

In the earliest period, **"Muḥammad" functioned as a messengerial title**,

not as the identifying proper name of a specific individual.

🔍 Key Observation:

- **Muḥammad = The Praised One / Messenger of God**
- **Jesus = The Messiah**

The Dome of the Rock establishes **two distinct semantic zones:**

- *Muḥammad* → honorific title
- *Jesus son of Mary* → personal, identifiable figure

3️⃣ Earliest Christian–Syriac Texts:

In Syriac Christian hymns and liturgical writings:

"Muḥammadā" (ܡܚܡܕܐ)

= The Blessed One / The Highly Praised One

This provides a strong scholarly possibility that:

"Muḥammad" originated as a Christological praise-title

🔹 Non-polemical, Academic Synthesis:

Archaeology indicates that **"Muḥammad" was initially non-personal**, functioning as a praise-title, already present in Syriac devotional language.

This aligns coherently with:

- Qurʾanic linguistics
- Early historical correspondence
- Umayyad political theology

🔍 A Critical Question Emerges:

If:

- The Qurʾan does **not** present a clear biography of a living Arab prophet, and
- Archaeology shows "Muḥammad" as an honorific title,

Then:

On what foundation did the later Abbasid-sponsored Sīrah, Maghāzī, and historical literature construct a full personal, geographical, and familial identity?

✓ This question becomes the **central axis of investigation** in the following sections.

📘 Section Two — Part (5) :

The Term "Aḥmad" — Scriptural & Linguistic Analysis

🔹 Single Occurrence in the Qurʾan

The term **"Aḥmad"** appears only once (Sūrah al-Ṣaff 61:6):

"…bringing good news of a Messenger to come after me, whose description is Aḥmad."

Key observations:

1️⃣ Lexical Meaning:

- Root: **Ḥ-M-D** (praise)
- **Aḥmad** = "most praised"
- **Muḥammad** = "much praised"

Both are **descriptive attributes**, not necessarily proper names.

2️⃣ In the Qurʾan, Jesus Is the Most Fully Praised Figure:

The Qurʾan assigns to **Jesus (ʿĪsā / Yeshua)** a uniquely comprehensive profile:

- Servant of God par excellence
- Moral purification as central mission
- Mercy, gentleness, forgiveness
- **Kalimatullāh** (Word from God)
- **Rūḥun minhu** (a spirit from Him) — honorific, not divinity
- **Āyah li-l-nās** (a sign for all humanity)

- Taught Scripture, Wisdom, Torah, Gospel
- Miracles as ethical and life-giving signs
- Witness (not ruler) on the Day of Judgment
- Blessed wherever he is
- Prayer + social responsibility
- Every act "by God's permission" — perfect servanthood
- Asceticism, spiritual purity
- Forgiveness of enemies
- Eschatological role near the Hour
- **Direct obedience to him repeatedly defined as "the Straight Path"**

🔹 Comprehensive Synthesis:

A holistic, internally consistent Qur'anic reading demonstrates that:

Jesus son of Mary occupies a uniquely central, multi-dimensional, and unparalleled position in the Qur'an.

He is not presented merely as:

- one prophet among many,

but as a **convergence point** of:

- revelation
- scripture
- miracle
- ethics
- purification
- obedience
- and eschatological signification

No other figure receives this level of integrated emphasis!

📊 Comprehensive Comparative Table of Major Prophets

(Based strictly on Qur'anic texts only)

Criterion / Attribute	✓Jesus son of Mary ✓	Moses son of ? ✗	Abraham son of ? ✗	Noah son of ? ✗
Explicit genealogical identification	✓ That is Jesus, son of Mary (19:34)	Moses	Abraham (no clear genealogical context)	Noah
Book explicitly attributed	✓ The Gospel (5:46)	✓ The Torah / the Book	✗ No book attributed	✗ No book attributed
Nature of revelation	✓*A Word from Him,* ✓*a Spirit from Him* (4:171)	✓*God spoke to Moses directly* (4:164)	✓Revelation / guidance (6:74–83)	✓Revelation (11:36)
Direct command of obedience	✓ "Follow me" (3:51, 19:36, 43:64)	✗	✗	✗
Obedience = Straight Path	✓ Explicitly stated ✓ Four times	✗	✗	✗
Unique miracles	✓ Creation, Healing ✓Raising the dead,	✓Staff, Shining hand, Sea	✗ Secondary signs only	✓Flood (as punishment)
Style of miracles	✓Creative / inward	Natural / external	✓Argumentative proof	✓Warning
Emphasis on servanthood	✓ Every act "by ✓God's permission"	Servanthood present	Servanthood central	✓Grateful servant
Ethical & purificatory focus	✓Mercy, ✓Compassion, ✓Purification (57:27)	✓Law, justice, ✓commands	✓Monotheism, ✓submission	✓Patience, ✓perseverance

Criterion / Attribute	✓Jesus son of Mary ✓	Moses son of ? ✗	Abraham son of ? ✗	Noah son of ? ✗
Arbiter in disputes	✓ "That I may clarify" (43:63)	Partial	✗	✗
Eschatological role	✓ "A sign of the Hour" (43:61)	✗	✗	✗
Followers until the Day of Judgment	✓ (3:55)	✗	✗	✗
Status as central object of obedience	✓Uniquely singular	✗	✗	✗
Final / central position	✓Central messenger ✓Obeyed prophet ✓From the birth	✓Great prophet	✓Leader for mankind	✓First messenger

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3 Context of Qur'an 61:6 — Entirely Within the "World of Jesus":

- The **entire passage** addresses the Children of Israel
- Describes the messengership of Jesus
- Mentions the Gospel
- Discusses belief and disbelief

There is:

- No mention of the Children of Ishmael
- No mention of Arabs
- No reference to Banū Hāshim
- No indication of any Qurayshi individual

🔎 Derived Research Question:

Does the mention of **"Aḥmad"** here point to a future Arab prophet as a *praise-title*?

Or is it another designation **of Jesus son of Mary himself**?

Since:

- In the Qur'an, Jesus is the **most highly praised figure**, and
- The term "Muḥammad" is itself used as a **title**,

It becomes academically legitimate to ask whether **"Aḥmad"** is also one of the honorific titles of Jesus, already familiar to the addressed audience.

🔹 Summary Table 🔹

Aspect	Traditional Interpretation	Textual & Linguistic Observation
Who will come?	A non-Israelite prophet	Context is entirely Israelite
Nature of the name	Proper personal name	Honorific / praise-title
Praise context	Arab prophet	Christological / Jesus-centric
Supporting evidence	Hadith & Sīrah	Qur'an only

🔍 Research Conclusion (Framed as a Question):

Does the term **"Aḥmad"** in the Qur'an refer to a forthcoming *"praiseworthy messenger"* who is in fact **Jesus himself under another honorific title**?

Or does it describe another figure whose identity the Qur'an itself does not clarify?

This is precisely the point where **further impartial research becomes necessary**.

📘 Section Two — Part (6) :

"Khatam al-Nabiyyīn" (33:40): A Scriptural, Linguistic, and Contextual Study

Muḥammad is not the father of any of your men, but the Messenger of God and the Khatam of the prophets…

Traditional Reading

Islamic tradition understood this verse as a **universal and final declaration of the end of prophethood**, and a strong doctrinal structure was built upon it.

Textual Reassessment

When examined through:

- Qurʾanic linguistic principles
- Grammatical structure
- Internal context

The verse proves **less unambiguous than commonly assumed**.

The word **khatam** carries multiple meanings:

- Seal
- Closure
- Completion / consummation

Lexically, **no single meaning is imposed by the word itself**.

Grammatically, the verseʾs primary focus is:

- The **negation of biological fatherhood**, and
- The **affirmation of a functional, not genealogical, role**

The verse does **not** explicitly say:

"There shall be no prophet after him."

Rather, it states that:

- "Muḥammad" is **not a lineage-based identity**, but a **functional office**

Contextually, Qurʾanic prophethood is often linked specifically to the **Israelite prophetic line**, making it plausible that:

"Khatam al-Nabiyyīn" refers to the completion of that particular prophetic chain, not an absolute, timeless termination.

Later traditions (Hadith, Sīrah, Fiqh, Ijmāʿ) **solidified one interpretation very early**, but this dominance reflects **historical doctrinal formation**, not the only possible Qurʾanic reading.

Conclusion

Qurʾanic language, structure, and context allow **more than one interpretation**.

Therefore, declaring 33:40 as an **unequivocal proof of universal finality** is a **traditional inference**, not a textual necessity.

This chapter does not negate belief; it clarifies the distinction between **text and tradition**, which is the foundation of serious scholarship.

Objections & Brief Responses:

Objection 1: "Khatam al-nabiyyīn clearly means 'last prophet.'"

Response: The word has multiple meanings. The Qurʾan does not say *"lā nabiyya baʿdahu."* Ambiguity is textual, not fabricated.

Objection 2: "How can fourteen centuries of consensus be ignored?"

Response: Consensus is a historical reality, but it does not erase linguistic possibilities in the Qurʾanic text.

Objection 3: "If finality is not absolute, religion becomes insecure."

Response: This is a psychological fear, not a Qurʾanic argument. The Qurʾan grounds its preservation in God's promise (15:9), not in the number of prophets.

Objection 4: "All major commentators took it as final."

Response: Majority opinion deserves respect, but majority ≠ sole possible reading.

Objection 5: "These are modern Orientalist doubts."

Response: Linguistic and contextual questions arise from the Qurʾan itself. Reflective reading is not Orientalism; it is *tadabbur*.

Objection 6: "Such discussions weaken faith."

Response: Blind belief weakens faith; understood belief strengthens it.

📘 Section Three — Opening and Decisive Part

A Comprehensive Scriptural Defense:

Muḥammad ibn ʿAbdullāh — Messengership, Obedience, and Textual Authority

This chapter addresses the common claim that the Qurʾan itself explicitly establishes:

- The prophethood of Muḥammad ibn ʿAbdullāh
- His permanent authority
- His unconditional obedience

The method here:

- Uses **only the Qurʾan**
- No Hadith, Sīrah, or Fiqh
- Focuses on internal addresses, pronouns, discourse style, and narrative structure

Who Is Addressed as *"Yā Ayyuhā al-Nabī"*?

This is **not a personal name**, but a **functional title**.

It appears in:

- Immediate social regulation
- Household etiquette
- Marital rulings
- Political leadership in a limited community

These are **situational directives**, not timeless dogmas.

Verses about:

- Not entering homes uninvited
- Not overstaying meals
- Speaking from behind a veil
- Avoiding personal offense

All relate to **concrete social circumstances**, not eternal creed.

Even the verse:

"Do not raise your voices above the voice of the Prophet…"

Concerns **assembly discipline**, not metaphysical sanctification.

If this were meant as eternal, absolute authority:

- The Qur'an would have legislated post-death application
- But it remains silent — deliberately

Once the message is delivered, the Qur'an **shifts the center of guidance to the Book itself**.

"Yā Ayyuhā al-Rasūl, Convey What Has Been Revealed…"

This address is:

- Urgent
- Temporal
- Situation-bound

The command is not:

"Whatever you say shall forever be binding,"

but:

"Convey what has been revealed."

The Messenger is presented as a **trustworthy transmitter**, not a perpetual law-giver.

Once *balāgh* is completed, **the function of messengership reaches completion**, and guidance resides in the revealed Book.

Final Analytical Conclusion:

The Qur'an **never claims** that:

- These immediate addresses apply eternally
- They establish a permanent biographical authority
- Or that the Prophet's private life becomes everlasting law

Obedience is tied to **the message**, not to the Prophet's personal, domestic, or historical circumstances.

Thus:

"Yā Ayyuhā al-Nabī" and *"Yā Ayyuhā al-Rasūl"* are **functional, temporal addresses**, not foundations for later-constructed universal personality cults.

Anyone attempting to force these verses into a defensive challenge **confuses office with person, address with doctrine, and temporary order with eternal law** — a leap the Qur'an itself never makes.

Second Section: Direct Addresses and Second-Person Pronouns:

In *al-Kitāb*, at numerous places a single addressee is addressed using second-person pronouns, such as:

- *And indeed, you are surely upon an* عظيم *moral character*
- *And We have not sent you except as mercy for all the worlds*
- *Indeed, We have sent you as a witness, a bearer of glad tidings, and a warner*
- *Indeed, We have sent you to all humanity as a bearer of good news and a warner*
- *And We revealed to you the Reminder so that you may clarify to people what has been sent down to them*

All these verses attribute the address to a single addressee, yet the crucial point is that nowhere is any **personal identification** of this addressee provided. There is no lineage, no tribe, no geography, no historical biography. What appears instead is a **messengerial role**, not a fully developed biographical personality.

Second Sub-Section: "Qul" Verses and the Representative Voice:

Throughout the Qur'an, the addressee is repeatedly instructed through the imperative *"Qul"* (Say), presenting him as a **representative voice**:

- *Say: If you love Allah, then follow me*
- *Say: O humanity, indeed I am the Messenger of Allah to you all*

This stylistic form demonstrates that the addressee is not speaking on behalf of his own self, but rather articulating the message of *al-Kitāb*. Here, following is not the following of a person's personal actions, but the following of the **message** that he conveys.

Third Section: "al-Rasūl" and the Meaning of Obedience

The verses most frequently cited as objections are:

- *O you who believe, obey Allah and obey the Messenger*
- *Whoever obeys the Messenger has indeed obeyed Allah*
- *Whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it*

A purely Qur'anic analysis clearly establishes that:

- *al-Rasūl* is always a **designation**, not a personal name.
- Obedience is, at every instance, tied to obedience to Allah, and obedience to the Messenger effectively emerges as obedience to **revelation / the Book**.

Nowhere does the Qur'an say:

- *Obey Muhammad*, or
- *Follow Muhammad son of Abdullah*

This meaningful silence itself constitutes one of the strongest textual facts.

Fourth Section: "He does not speak from desire"

He does not speak from desire; it is nothing but revelation sent down.

These verses do not sanctify personal utterances; rather, they highlight the **source of authority**. What is negated is *desire*, and what is affirmed is *revelation*. Authority belongs to the **speech**, not to the personal individuality of the speaker.

Fifth Section: Sūrah al-Ḍuḥā, al-Inshirāḥ, and Consolatory Addresses

These sūrahs console a caller, yet:

- No mention of Muhammad son of Abdullah
- No historical incident
- No biographical detail
- No Qurayshī, Meccan, or Medinan identity

These verses express **messengerial experiences**, not a biographical portrait.

Sixth Section: "Yā ayyuhā al-Muddaththir", "Yā ayyuhā al-Muzzammil", "Yā Sīn", "Ṭā Hā"

All of these are honorific addresses and messengerial titles. None of them provide a personal name, lineage, tribe, family, or geographical identity.

This stylistic choice is not applied to other prophets in the Qur'an, where names, lineage, and historical context are explicitly stated (for example, Moses and Jesus son of Mary).

Seventh Section: The Good Example and Arbitration of the Messenger

Indeed, in the Messenger of Allah there is a beautiful example for you.

By your Lord, they do not truly believe until they make you judge concerning their disputes.

Here, the Messenger appears as a normative authority, yet this authority is not independent legislation; rather, it consists of judgments **in accordance with revelation**. Arbitration of the Messenger is, in essence, arbitration of **revelation**.

Eighth Section: Objection versus Textual Response (Summary)

Objection: All these verses unquestionably refer to Muhammad son of Abdullah.

Textual Response: The Qur'an nowhere introduces the personal identity claimed later by tradition.

Objection: Obedience to the Messenger is obligatory.

Textual Response: Yes—but obedience to the Messenger is always conditioned upon obedience to the Book, not to a personal self.

Objection: Is fourteen centuries of consensus entirely wrong?

Textual Response: Consensus is a historical construction, not a Qur'anic textual proof.

Final Conclusion:

The unbiased and purely Qur'anic outcome of this entire chapter is that:

The Qur'an presents a caller, a Messenger, a bearer of glad tidings, a warner, and a moral exemplar—

but it never introduces Muhammad son of Abdullah as a complete historical, biographical, and personal prophet within its own text.

This distinction is not denial; it is an academic and observational differentiation between **text** and **tradition**—and this distinction lies at the very root of serious scholarly inquiry.

Chapter Three (Supplement): The Qur'an and the Word "Muhammad" — Defining the Limits of Book-Authority

1) Qur'anic Reality:

The Qur'an contains no expression such as:

- *We gave Muhammad the Qur'an*
- *We gave Muhammad the Book*

Whereas this formulation repeatedly appears for the Torah, Psalms, and Gospel.

This is not merely stylistic—it is methodological.

2) Distinction between Messenger and Book:

- The Qur'an associates the Messenger with these roles:

  witness, bearer of glad tidings, warner, caller to Allah, clarifier, purifier.
- The Qur'an associates itself with these attributes:

  guidance, criterion, balance, reminder, explanation of all things.

Thus:

Messenger = agent of conveyance

Qur'an = source of guidance

No Messenger owns the Book; he is only its trustee and conveyor.

3) The Placement of "for all humanity":

And We have not sent you except to all humanity as a bearer of glad tidings and a warner.

This verse universalizes the Messenger's mission, but it does not establish personal ownership of the Qur'an. Confusing this distinction results in the Messenger becoming the Book, and revelation becoming personality—precisely where tradition overrides the Qur'anic text.

4) If the Qur'an Had a Personal Attribution:

Then the Qur'an would necessarily detail Muhammad son of Abdullah—his people, lineage,

geography, and biography—just as it does for Moses and Jesus son of Mary.

But it does not.

This silence is not accidental; it is deliberate, meaningful, and chosen.

Reviewer Defence Note:

Objection: The Qur'an was given to Muhammad, so this entire discussion is meaningless.

Textual Response: This claim exists only in tradition, not in *al-Kitāb*.

The Qur'an explicitly attributes:

- the Torah to Moses,
- the Psalms to David,
- the Gospel to Jesus.

Yet it nowhere attributes the Qur'an to any personal name. Without recognizing this crucial distinction:

- neither can the Qur'an be studied correctly, nor
- can the boundary between Qur'anic text and traditional narrative be preserved.

The issue is not whether the Qur'an mentions the word "Muhammad", but whether the Qur'an establishes **personal ownership** of itself by Muhammad son of Abdullah—which it does not.

This is a legitimate, necessary, and academically unavoidable question. It does not undermine faith; rather, it asserts the Qur'an's textual primacy in a rational and principled manner.

Final Meta-Conclusion: (One-Paragraph Closure)

An internal reading of the Qur'an makes it clear that while earlier scriptures are personally and genealogically associated with specific prophets, the Qur'an is deliberately presented as impersonal, universal, and as a criterion and balance. The role of the addressee-Messenger is confined to conveyance, clarification, and calling, while the Qur'an itself is positioned as guidance, the standard of truth, and a preserved text. Therefore, attaching the Qur'an as

personal property to the word "Muhammad" is not Qur'anic but a traditional interpretation. Clarifying this distinction constitutes the core and decisive methodology of this research.

A Special and Essential Chapter : Jesus, the Gospel, and the Present Bible — A Qur'anic, Textual, and Coherent Explanation:

This chapter is dedicated to a critical question that inevitably arises in the mind of any serious reader of this book:

If the Qur'an repeatedly mentions Jesus son of Mary and the Gospel, then where is that Gospel today?

Is it the present Bible?

And if not, what remains of the practical meaning of following Jesus?

This question is neither born of personal doubt nor polemical suspicion; it is a question intrinsic to understanding religion itself. Therefore, its answer must be neither rhetorical nor defensive, but grounded in the Qur'an's own internal textual methodology.

This chapter directly addresses the natural and fundamental question: the divine books mentioned in the Qur'an—Torah, Psalms, and Gospel—where are they today? And does the present-day "Holy Bible", especially the New Testament, represent those same scriptures or their continuation?

The importance of this question is heightened by the extraordinary frequency, centrality, and weight with which the Qur'an speaks of Jesus son of Mary and the Gospel. If obedience, following, and guidance are directly linked to Jesus and the Gospel, what does this mean in practical terms?

A reflective study of the Qur'an reveals that the Torah, Psalms, and Gospel are never introduced as static, bound, or archival compilations. They are presented as revelation-based divine guidance manifested through specific personalities in specific eras.

The Torah appears as a legal and guiding book connected with Moses, yet notably, the

Qur'an does not continuously frame it as Moses' personal property, but as divine guidance for the reform of the Children of Israel. The Psalms, attributed to David, are not a legal code but a spiritual, devotional, supplicatory, and ethical scripture aligned with David's unique spiritual temperament.

The Gospel, however, is fundamentally distinct from both. The Qur'an presents the Gospel not merely as a book but as a living, dynamic, active moral and spiritual system directly embodied in Jesus son of Mary. Jesus (عيسى) is not merely a bearer of the Gospel; he is portrayed as its embodied manifestation. He is not speech, but the Word of Allah, a spirit from Him. His life, teachings, conduct, and judgments are the living expressions of the Gospel.

For this reason, the Qur'an repeatedly emphasizes following Jesus, obeying him, and walking his path, describing it as *the straight path*. The Qur'an nowhere demands blind acceptance of later historical compilations, ecclesiastical collections, or doctrinal formulations as divine revelation.

The present Bible, particularly the New Testament, is historically a collection of multiple gospels, letters, and traditions compiled decades and centuries later. The Qur'an neither explicitly endorses nor outright rejects this collection. Instead, it provides a governing principle: whatever aligns with the Qur'anic, ethical, and monotheistic profile of Jesus is acceptable; whatever deviates from it carries no authoritative weight in the Qur'anic scale. Thus, followers of Jesus are not obligated to blindly obey any existing religious compilation. They are responsible for following the teaching, ethics, obedience to God, and straight path of Jesus as articulated by the Qur'an itself. In this framework, the Gospel is a living, enduring book-reality embodied in the person, mission, and judgments of Jesus—not merely a manuscript or printed text.

Accordingly, this chapter concludes that a reader who takes seriously the Qur'anic centrality of Jesus and the Gospel need not fall into religious confusion or historical anxiety. The

Qurʾan itself provides a clear, self-sufficient, and governing framework by which previous scriptures, present texts, and all claims of religious obedience can be evaluated. True obedience is not to text alone, but to that living book-reality which the Qurʾan presents in Jesus son of Mary in full clarity and radiance.

📘 Summary of This Chapter and a General

It should be made absolutely clear that this chapter has **not** been written in order to induct the reader into a new religion or belief system. Rather, its sole purpose is to enable the reader to understand **the Qurʾanʾs own narrative** with full intellectual honesty, courage, and semantic breadth.

Therefore, it can be stated with complete confidence and assurance for the reader of this book that the repeated mention of **Jesus and the Gospel** herein is **neither** an invitation to Christian belief **nor** a call to religious conversion. Nor does this repetition reflect any inclination toward Christianity or Christian theology. Instead, it is nothing more and nothing less than a demand of fidelity to the Qurʾanʾs **own discourse** and its **internal textual evidence**.

Through this book, no reader is being invited to bow before the Bible, the Church, the clergy, the Pope, or any religious institution. Nor is any historical or ecclesiastical tradition being given precedence over the Qurʾan. This study is **not** part of any religious mission, missionary agenda, or ideological machinery. It is a purely **textual, academic, and Qurʾanic analysis**, which establishes its case **from within the Qurʾan itself**.

The foundational objective of this book is to restore the revelation of **Jesus = عيسى** to its original **monotheistic, ethical, spiritual, and salvific position**, precisely as the Qurʾan itself presents it—while remaining entirely within the clear, explicit, and self-sufficient Qurʾanic text. This effort neither validates an external religion nor negates an internal religious tradition as an emotional reaction. Rather, it represents a serious scholarly pursuit of a single question:

If the Qurʾan is truly accepted as *al-Kitāb al-Mubīn*, then why should its own narrative, priorities, and central figures not be evaluated on the scale of **Qurʾanic texts themselves**, instead of external traditions?

Hence, viewing this book as Christian propaganda, interfaith politics, or a covert ideological project is a fundamental misunderstanding. This study is nothing more—and nothing less—than an honest dialogue of a serious student of the Qurʾan **with the Qurʾanʾs own text**.

Jesus, the Gospel, the Torah, and the Psalms all exist **within the Qurʾan itself**—but always under the authority of the Qurʾan, on the scale of the Qurʾan, and within the Qurʾanʾs principle of monotheism. Without this assurance, this book would remain incomplete; with it, the reader need not fear questions, but can stand firmly and courageously in the companionship of truth.

Book ⇄ Messenger ⇄ Attribution (Comparative Overview)

Aspect	Torah	Psalms	Gospel	Qurʾan
Name of the Book	al-Tawrāt	al-Zabūr	al-Injīl	al-Qurʾān
Explicit attribution	Given to the Children of Israel	Given to David	Given to Jesus	❌ Not attributed to any person
Direct attribution style	*We gave Moses the Book*	*We gave David the Psalms*	*We gave him the Gospel*	*The Book was sent down*
Book–Prophet linkage	✓ Personal & genealogical	✓ Personal	✓ Personal	❌ Impersonal, non-genealogical
Role of the Messenger	Lawgiver	Bearer of praise	Word, Spirit, Sign, Mercy	Conveyer, Caller
Primary addressees	Children of Israel	Children of Israel	Children of Israel + Humanity	Humanity / Worlds
Nature of the Book	Law	Remembrance & supplication	Guidance & ethics	Criterion, Balance, Explanation
Preservation	Historical	Historical	Historical	Divine promise (15:9)

Qur'anic Observation:

al-Kitāb deliberately keeps the Qur'an completely free from personal attribution, whereas such attribution is explicit and clear in earlier scriptures.

📘 Section Three — Part (1):

According to the Clear Texts of al-Kitāb, Are the Prophethood, Messengership, and Finality of Muhammad son of Abdullah Established?

Introduction (Problem Statement)

In Islamic tradition, Muhammad son of Abdullah is regarded as **Prophet**, **Messenger**, and **Seal of the Prophets**, and belief in this is treated as a foundational article of faith.

However, the question posed in this chapter is **not** inherited or traditional, but **Qur'anic and textual:**

Do the clear, self-sufficient, and non-traditional texts of *al-Kitāb* conclusively establish these three claims?

This chapter presents a critical examination of this question based solely on **internal textual evidence**, without relying on hadith, sīrah, consensus, or post-Qur'anic historical writings.

📘 Section Three — Part (2):

The Textual Method of Establishment: How Are Prophethood and Messengership Proven?

In the Qur'an, a person's prophethood or messengership is established through:

- Direct address: *O Moses, O Jesus, O Noah*
- Explicit divine selection: *Indeed, I have chosen you* (20:13)
- Clear granting of a book or revelation: *We gave him the Book*
- Legal or judicial responsibility: *Judge between them*

All these criteria are explicitly present for Noah, Abraham, Moses, Jesus, and others. **But none of them are present for the word "Muhammad."**

📘 Section Three — Part (3):

What the Qur'an Does NOT Say About the Word "Muhammad" — A List of Textual Absences

When the Qur'anic occurrences of the word *"Muhammad"* are examined not merely by presence but by **absence**, a decisive textual reality emerges. The Qur'an does not simply show where the word appears; more importantly, it shows what **never accompanies it**—elements that are otherwise inseparable from any central, authoritative, and obeyed prophetic figure.

The Qur'an's consistent style is that any personality vested with revelatory authority, moral centrality, or legislative status is addressed directly. Hence, Moses, Jesus, Abraham, Noah, and others repeatedly appear in vocative forms, dialogues, and direct divine address. In stark contrast, nowhere in the Qur'an does *"O Muhammad"*, *"Say, O Muhammad"*, or any form of direct address occur.

This absence of direct address is not mere literary silence; it is a clear indication that the Qur'an did not intend to make this word a narrative center.

Similarly, the Qur'an explicitly announces prophetic selection and mission for other prophets—Moses' special election, Abraham's imamate, and collective prophetic selection—but with *"Muhammad"* there is no declaration of selection, no description of prophetic commissioning, no beginning of prophethood, no mention of Gabriel in a cave, and no account of the start of a Meccan mission.

This silence becomes even more meaningful when compared with Qur'anic descriptions of revelation: Moses at Ṭuwā Valley, Jesus receiving the Gospel, David receiving the Psalms—each with clarity of book, nature, and attribution. With *"Muhammad"*, there is no first revelation

scene, no indication of being made a prophet, no descent narrative, and no announcement of a book being granted.

Even in the phrase *"what was sent down upon Muhammad, which is the truth from their Lord"*, neither the name of a book nor its scope is specified; the expression remains passive and suspended—contrary to the Qur'an's usual explicit style with other prophets.

The same silence persists in legislation and law. Wherever law or judgment is discussed, Torah, Gospel, Book, and command are mentioned explicitly. The word *"Muhammad"* is never presented as a source of law, a judge, or a legislative authority—despite later tradition portraying him as such.

In the Qur'anic discourse on obedience, following, and salvation, obedience is always tied to a clear center—Jesus' *"follow me"*, or obedience to the Messenger as a **role**—but never to the word *"Muhammad"*. No verse states that obedience to Muhammad leads to salvation or forgiveness.

Likewise, miracles are always clearly attributed by name and event: Moses' staff, Jesus raising the dead, the she-camel of Ṣāliḥ. The word *"Muhammad"* is not associated with a single miracle, supernatural sign, or extraordinary act.

Biographical details are also absent. Other prophets are described through lineage, people, struggles, and outcomes. With *"Muhammad"*, there is no *son of Abdullah*, no tribe, no birthplace, no life stages.

All these absences form a coherent textual reality: the Qur'an deliberately keeps the word *"Muhammad"* **non-addressed, non-central, non-legislative, and non-eschatological**. Thus, it is not conjecture but a reasoned, text-based observation that *"Muhammad"* appears not as a fully biographical, legislative, and obeyed prophet, but more plausibly as a **descriptive or functional title**.

This does not deny historical or moral greatness; it is simply the natural result of reading the Qur'an according to its own internal logic—and this constitutes the core intellectual weight of this chapter.

📘 Section Three — Part (4) :

Does the Qur'an Establish the Prophethood of the Word "Muhammad"?

At no point does the Qur'an explicitly state:

- *In deed Allah chose Muhammad*
- *We sent Muhammad*
- *Revelation was given to Muhammad*
- *Say, O Muhammad*

Often *"Say"* appears, but the addressee's name is absent. *"The Prophet"* appears as a role, but without a named identity.

Therefore, at the level of Qur'anic text, the prophethood of the word "Muhammad" remains a traditional assumption, not an explicit textual proof.

📘 Section Three — Part (5) :

The Question of Messengership: Who Is a Messenger?

According to the Qur'an, a messenger:

- Brings a clear message
- Confirms a previous scripture
- Bears new law or command
- Is sent to a specific people

All of this is stated with full clarity for **Jesus = عيسى**:

Indeed, I am the Messenger of Allah to you (3:49; 61:6).

In contrast, regarding *"Muhammad"*, the statement:

Muhammad is the Messenger of Allah (48:29)

appears as a declarative or laudatory phrase, not as a formal announcement of selection or commissioning. The audience, scope, and book attribution all remain unspecified.

📘 Section Three — Part (6):

"Seal of the Prophets" (33:40): Definitive or Interpretive Doctrine?

Verse: *But he is the Messenger of Allah and the Seal of the Prophets.*

Key points:

- The word *khatam* linguistically means seal, completion, or validation
- The Qur'an never explicitly says "the last prophet"
- The immediate context negates biological fatherhood, not formulates doctrine
- The text allows *khatam* to mean a seal of confirmation
- Or completion of a specific prophetic line (Children of Israel)

A universal, temporal finality is not textually necessary; it is inherited from tradition.

📘 Section Three — Part (7):

The Word "Muhammad" and Revelation — A Fundamental and Striking Absence

Within *al-Kitāb*:

- *Allah spoke to Moses*
- *We gave Jesus the Gospel*

But regarding *"Muhammad"*:

- No direct revelatory dialogue
- No declaration of a book being granted
- No mention of miracles

📘 Sectio Three — Part (8) :

Textual Conclusion

In the clear, self-sufficient, internal light of the Qur'anic text:

1. The prophethood of Muhammad son of Abdullah ⟶ **not established by explicit Qur'anic text**
2. His messengership ⟶ **a declarative interpretation, not a formal selection announcement**
3. His finality ⟶ **linguistically and contextually interpretive, not decisively conclusive**

Therefore, the prophethood, messengership, and finality attributed to the word *"Muhammad"* do not constitute direct Qur'anic claims, but rather doctrinal conclusions developed by post-Qur'anic tradition.

Critical Note:

This study does not deny historical or cultural significance, nor does it attack any revered figure. It merely reflects that the Qur'an's textual silence, ambiguity, and impersonal style do not affirm the certainty claimed by later traditions.

The Central Question of Obedience in the Qur'an:

In light of the Qur'an's coherent, interconnected, and internal discourse, a decisive question emerges: **Which messenger holds the position of a universal, central, and permanent object of obedience?** If this point remains unclear, the intellectual foundation of the entire book becomes unstable.

The Qur'an's foundational declaration is that obedience is not tied to a person, lineage, nation, or political dominance, but to the *Straight Path*. This path is not a historical abstraction, but a living and embodied model of divine guidance presented concretely to humanity.

The Qur'an repeatedly and explicitly connects the declaration *"This is the Straight Path"* directly and unambiguously to **following Jesus son of Mary**. This association is not established with Moses, Abraham, Noah, or any other messenger—an exceptional and decisive distinction in itself.

Wherever obedience to the Messenger is mentioned, the Messenger appears as an **office**, not as a named individual. In contrast, with Jesus son of Mary, the Qur'an directly quotes his words:

"Follow me. God is my Lord and your Lord; worship Him. This is the Straight Path."

Here, invitation, following, and the Straight Path converge at a single point, forming the Qur'an's most explicit and powerful statement on obedience.

Universality and Eschatology:

The Qur'an further clarifies this point through universality:

- Moses and the Torah were confined to the Children of Israel
- David and the Psalms remained within Israel
- The Gospel extended beyond Israel to humanity

Jesus son of Mary, however, is explicitly declared a **sign for all people** (*al-nās*), encompassing all humanity without ethnic or geographical restriction.

Moreover, the Qur'an promises enduring dominance until the Day of Resurrection only to the followers of Jesus son of Mary, stating clearly that they will prevail over their opponents until the end of time—an unparalleled textual endorsement of permanent following.

In eschatological discourse, no prophet is assigned a central role except **Jesus = عيسى**, who is described as a sign and knowledge of the Hour—not as a political ruler or sovereign, but as a moral criterion and measure of truth.

Final Synthesis:

The unavoidable conclusion drawn from the Qur'an's cumulative discourse is this:

The Qur'an does not assign universal, central, and permanent obedience to any human messenger as a personal figure. Rather, this position is uniquely occupied by **Jesus son of Mary**, whose following is explicitly declared *"This is the Straight Path,"* who is made a sign for all humanity, whose followers are granted enduring precedence until the Day of Resurrection, and who is designated as a sign of the Final Hour.

Thus, in the Qur'an, the axis of obedience is neither nation, lineage, empire, nor historical succession—but the path attributed by Jesus son of Mary to God and presented to humanity, repeatedly named by the Qur'an itself as the *Straight Path*.

On Objections:

The claim that this chapter deviates entirely from the "established understanding of the Qur'an" is itself an unproven assertion. This chapter does not engage in theology, jurisprudence, or historical tradition; it confines itself strictly to a reflective analysis of the Qur'an's internal, interconnected discourse.

To reject these conclusions merely because they differ from inherited religious assumptions is to prioritize tradition over text—a method unacceptable in serious academic inquiry.

This chapter is not built upon isolated verses, but upon a comprehensive examination of all Qur'anic passages concerning obedience, following, exemplarity, universality, enduring authority, and the Straight Path. Their convergence at a single focal point is an observable Qur'anic phenomenon, not an authorial invention.

Any critic who denies this must present—**from within the Qur'an itself**—an alternative centre where all these attributes converge with equal clarity and permanence. Mere denial or emotional reaction does not constitute evidence.

Appeals to fourteen centuries of communal understanding do not invalidate this argument, because the Qur'an never establishes majority interpretation as a mechanism for cancelling

textual possibilities. Had it done so, it would not repeatedly invite reflection, reasoning, and reassessment.

Nor is the claim that such inquiry weakens faith academically admissible. This is a psychological fear, not a Qur'anic argument. The Qur'an does not ground faith in blind imitation, but in conscious understanding, clear testimony, and responsible acceptance. Accusations of foreign influence or conspiracy are likewise evasive, as all questions raised here emerge directly from the Qur'an's own language, pronouns, modes of address, and narrative structure. To dismiss text-generated questions as external plots is to evade engagement with the text itself.

This chapter does not demolish belief; it clarifies the jurisdictional boundaries between text and tradition. Refusing to recognize this distinction is not scholarly disagreement but intellectual stagnation.

At this stage, the matter is clear: either the critic dismantles this chapter's core argument **from within the Qur'an's own discourse**, or acknowledges that their objection rests on discomfort, fear, or inherited pressure. In the court of scholarship, no third option exists. Here, the burden of defence no longer lies with the author—but with the critic.

Concluding Reflection:

Ultimately, when *the Book* is read on the basis of its own internal discourse—its lexical choices, grammatical structures, patterns of repetition, and thematic organization—and is not forcibly confined within interpretive moulds constructed centuries later, one conclusion becomes difficult to evade: the Qur'anic profile of Jesus (ʿĪsā = عيسى) simply does not fit within the category of an "ordinary prophet." This distinction is not a matter of belief, conjecture, or speculative theology; it is fundamentally **textual**. It is a distinction produced by the text itself—through its language, attributes, narrative priorities, and structural emphasis—rather than by the reader's inherited assumptions or devotional preferences.

The association with revelation, the unique identification as *the Word*, the special attribution of *Spirit*, the miracle of birth, the explicit authorization to give life to the dead, the role of inner purification, moral exemplarity, the position of obedience, the scope for intercession, the function of witness, the exceptional description of being raised, and the eschatological status connected with the Hour—all of these attributes converging in a single figure constitute a phenomenon within the Qur'an that is unparalleled and non-repetitive. This convergence is neither accidental nor metaphorical, nor merely symbolic; rather, it is a carefully embedded and structurally coherent pattern within the Qur'anic narrative—one that repeatedly draws the reader back to the same figure.

For this reason, to state that—after God—the most thematically integrated, comprehensive, and elevated narrative position in the Qur'an belongs to Jesus son of Mary is not an expression of emotional inclination or personal bias. It is a direct textual observation. Other figures, regardless of their historical greatness, ethical stature, or reformative role, appear within the Qur'anic text primarily in partial, instructional, historical, or illustrative capacities—rather than with the kind of comprehensive centrality that gathers multiple themes, temporal layers, and eschatological horizons into a single focal point.

This conclusion is not a negation of tradition, nor a denigration of any historical personality, nor an assault on inherited belief. It is an invitation to intellectual honesty—posing a single question: are we genuinely prepared to read *the Book* on the basis of its own text; to take seriously its internal priorities, its repetitions, its narrative weight, and its thematic hierarchy? Or do we still wish to restrict the Qur'anic text to conclusions already predetermined by inherited interpretive traditions? The issue here is not tradition versus innovation, but the integrity of the encounter between reader and text—an encounter from which escape remains possible, but whose dismissal is no longer easy.

A Critical Addendum: Moral Measure in the Qur'anic Narrative

When personalities in the Qur'an are compared not at the level of authority or power, but at the level of moral posture, inner disposition, and the expression of servitude, a deeply meaningful pattern emerges—one that in fact constitutes the Qur'an's true scale of evaluation.

Jesus son of Mary is exceptional in this regard as well. He is explicitly granted permissions that appear to touch the very domains of creation, life, and death: forming a bird from clay and breathing life into it, healing the blind and the leper, and raising the dead. Yet at every point, the text emphatically preserves the condition *"by God's permission."* Thus, alongside the expansion of capacity, the boundary of servitude is guarded with utmost precision. For this reason, the Qur'an declares explicitly that the Messiah does not disdain being a servant of God, nor does he regard this status as a source of shame, nor seek to transcend it. Here, humility reaches its most complete manifestation at the very peak of granted power.

In contrast, the figure of Solomon presents a different ethical texture. He too is endowed with extraordinary gifts—sovereignty, knowledge, command over humans and jinn—and he offers prayers of gratitude, recalls blessings bestowed upon himself and his parents, and seeks righteousness. Yet within the same narrative flow, sharpness of tone emerges: threats of punishment in the episode of the hoopoe, harsh language of coercion, the rejection of gifts with disdain, and the threat of humiliating conquest against the Queen of Sheba. The scene of bringing her throne further displays speed, power, and a sense of superiority, culminating in the offer of a powerful jinn. Authority here is accompanied by awe and dominance—revealing the Qur'an's ethical calibration.

Within this same tableau, the Queen of Sheba becomes a silent but profound counterpoint. She possesses power, yet avoids haste; she prioritizes consultation, diplomacy, and reason

over war; and despite authority, she understands the destructive consequences of domination. The Qur'anic narrative highlights this wisdom without rhetorical proclamation. Abraham then deepens this comparative picture further. Despite being the father of prophets, a leader for humanity, and the supreme representative of monotheism, he asks to *see* how the dead are revived—while Jesus, by contrast, is shown actively reviving the dead through divine permission.

Together, these scenes clarify a decisive Qur'anic principle: virtue lies not in the abundance of authority, but in the manner in which authority is exercised. In Jesus—complete humility alongside maximal granted capacity. In Solomon—great blessing accompanied by the weight of power. In Abraham—prophetic stature accompanied by questioning. In the Queen of Sheba—strength tempered by restraint and wisdom. These are the Qur'an's moral axes. Thus, the Book does not centralize a figure on the basis of miracles, sovereignty, or office alone, but on inner disposition, servitude, questioning, and ethical use of power. It is precisely for this reason that Jesus son of Mary emerges across the entire landscape with a uniquely elevated moral clarity—where authority itself becomes worship, and power transforms into supplication.

Furthermore, Qur'anic statements such as **"And We have not sent you except as a mercy to all worlds"** (21:107) and **"And indeed, you stand upon an exalted standard of character"** (68:4) are not abstract or merely formal honorifics; rather, they indicate a **Qur'anic criterion**. The essential question is not for whom these words were spoken, but **who, within the Qur'an's overall discourse, constitutes the true locus and embodied referent of such attributes**.

When the Qur'an presents its figures in conjunction with morality, mercy, guidance, *āyah li-l-nnās* (a sign for humanity), and eschatological meaning, it becomes clear that universal mercy and perfect moral character do not subsist in an abstract attribution. Instead, they are embodied in a personality that is repeatedly and explicitly associated with such qualities at

the textual level. According to the Qur'an's internal testimony, the most comprehensive and practical manifestation of these attributes appears in the person of ʿĪsā ibn Maryam = عيسى.

Why Does the Qur'an Centre Jesus—and Marginalize the Word "Muhammad"?

A Textual, Linguistic, and Narrative Inquiry

Why This Question Matters:

If the Qur'an is accepted on its own terms as a *Book of Guidance*, *clear*, and *fully articulated*, then a fundamental question not only arises but imposes itself: why does the Qur'an speak about Jesus son of Mary with extraordinary frequency, diversity, and narrative emphasis, while the word *"Muhammad"* appears sparingly, silently, and without elaboration? This is not a question of doctrinal preference, but of **textual balance and narrative centrality**, since in any revelatory text, the central figure is identified through repetition, address, attributes, dialogue, and eschatological role—not through interpretations developed long after the text.

Internal observation of the Qur'an shows Jesus as a multidimensional, richly articulated figure: repeatedly named, made the narrative axis of an entire chapter (Maryam), engaged in direct dialogue, and granted titles that are not only numerically numerous but qualitatively unique—*Word from Him* (3:45), *Spirit from Him* (4:171), *Servant of God* (19:30), *Witness* (5:117), *Sign for humanity* (19:21), and *Knowledge of the Hour* (43:61). These are not merely descriptive; they are functional, connecting Jesus to revelation, ethics, purification, obedience, testimony, and the final horizon. While Moses is the most frequently mentioned prophet, Jesus is the singular figure to whom the Qur'an assigns the greatest narrative weight, meaning, and eschatological density.

By contrast, the word *"Muhammad"* occurs only four times (3:144; 33:40; 47:2; 48:29), and in none of these instances does it appear as direct address, biographical introduction, miraculous exposition, or eschatological anchor. No independent ethical or salvific criterion is

attached to the word itself. This silence appears not accidental but deliberate, as the Qur'an addresses directly and dialogues with those figures it intends to position as narrative centres. Direct address is decisive here, for in Qur'anic rhetoric, direct address signifies authority and centrality. Jesus is addressed both in this world—*"O Jesus, son of Mary"* (5:116)—and in the Hereafter, where he is questioned, highlighting his eschatological rank. The word *"Muhammad"*, by contrast, never appears in a vocative form—no *"O Muhammad"*, no *"Say, O Muhammad"*—indicating a textual non-fixation of authority at the level of named personality. In the Qur'anic logic of salvation, obedience, following, and forgiveness are repeatedly interlinked, and contextual analysis shows this linkage explicitly tied to Jesus—*"If you obey me, you will be forgiven"* (3:31) and *"Whoever follows me is of me"* (3:51). No such salvific condition is attached to the word *"Muhammad"*, further underscoring the difference in textual role.

This distinction intensifies at the eschatological horizon, where Jesus is linked to the Hour, testimony, and resolution of disputes (3:55; 43:61; 5:117), while the word *"Muhammad"* carries no return, no final testimony, and no adjudicative function. In a text that leaves no eschatological vacuum, such silence becomes narratively meaningful.

Linguistically, many Qur'anic terms function as descriptive titles—*al-Masīḥ*, *al-Kalima*, *al-Rasūl*, *al-ʿAbd*. Within this framework, the question arises with full force: are *"Muhammad"* and *"Ahmad"* likewise descriptive titles rather than fully biographical proper names? The Qur'an itself does not issue a definitive ruling on this matter. It is precisely this textual gap that later tradition—biography, hadith, jurisprudence, and political formation—gradually filled.

The outcome of this inquiry is not the diminishment of any historical figure, nor the rejection of Islamic tradition, but the recognition that within the Qur'an's own textual, narrative, and eschatological structure, the central, obediently followed, and multi-attributed figure is Jesus son of Mary—not the word *"Muhammad."* This is not a judgment of faith, but of **textual role**.

On the Claim that: "Saying 'O Muhammad' Is Disrespectful"

A common assertion among Muslim scholars is that God's addressing Muhammad ibn Abdullah through titles rather than by name signifies honour and reverence, while addressing him by name would constitute disrespect. However, a Qur'anic, logical, and textually grounded response becomes clear when later devotional constructs are temporarily suspended and the Qur'an is allowed to speak for itself.

In the Qur'an, whether God addresses a figure by name or by title is not a question of etiquette, but of narrative function, role, and purpose. The Book nowhere establishes that naming implies disrespect. God directly addresses Adam, Noah, Abraham, Moses, and Jesus by name—without any indication of diminution. Had naming been inherently disrespectful, the principle would have applied universally, yet the Qur'an establishes no such rule.

Regarding Muhammad, the decisive point is this: the absence of *"O Muhammad"* is not about reverence, but about narrative strategy. The Qur'an presents Muhammad not as a biographical individual but as a functional office—messengership, proclamation, warning, and delivery. Hence the address is role-based (*O Prophet*, *O Messenger*), not name-based. These are functional titles, reminders of responsibility, not honorary labels.

If the intent were mere honour, the Qur'an would explicitly articulate it as such—yet it does not. By contrast, Jesus is repeatedly named, linked with lineage, and quoted directly as saying *"Indeed, I am the servant of God."* This naming is never framed as disrespect.

Moreover, if addressing someone by name were Qur'anically disrespectful, the Qur'an would have clarified this principle, just as it clarifies other norms of conduct. It does not. The idea emerges from later devotional psychology, not from the Qur'anic text.

True Qur'anic etiquette lies not in avoiding names, but in obedience to truth, fidelity to guidance, and safeguarding revelation. The gravest disrespect in the Qur'an is not naming a

messenger, but neglecting revelation, distorting the balance, and burying the messenger's message beneath inherited constructs.

Thus, the conclusion is clear: declaring *"O Muhammad"* to be disrespectful is not grounded in text, reason, or Qur'anic style. It is a later religious sentiment retroactively framed as etiquette. The Qur'an's ethic is not personality-veneration, but submission to truth.

Critical Appendix: Common Objections and Their Scholarly & Rational Responses

Objection (1):

This study represents an exaggerated elevation of Jesus beyond the status of a prophet.

Response:

This is not an ontological claim but a **textual-narrative observation**. The Qur'an itself emphatically affirms Jesus' servanthood, while simultaneously assigning him attributes not granted to any other prophet. Acknowledging textual complexity is not theological excess.[1]

Objection (2):

This position stands in direct contradiction to Islamic consensus (ijmāʿ).

Response:

Ijmāʿ is a historical–juristic construct, not a textual proof. This chapter does not dismantle consensus; it clarifies the distinction between **textual evidence and post-textual agreement**.[2]

Objection (3):

If Jesus occupies such centrality, what role remains for Muhammad?

Response:

Within the Qur'an, the function of the term *Muhammad* is primarily **rhetorical, ethical, and communal**, not ontological or eschatological. This is a distinction of **role**, not of **value**.[3]

Objection (4):

This reading appears heavily influenced by Christian theology.

Response:

The Qur'an itself presents Jesus in a manner radically distinct from Christian dogma, yet undeniably exceptional. Reading the text in its own context does not constitute adopting Christianity.[4]

Objection (5):

This is merely a selective reading of the text.

Response:

Every reading involves selection. The only question is whether selection is governed by inherited tradition or by the Qur'an's internal textual signals. This study does not claim exclusivity, but presents a **defensible, textually grounded, and long-neglected reading**.[5]

Objection (6):

The phrase "second only to God" threatens the doctrine of tawḥīd.

Response:

This objection rests on a categorical misunderstanding. The claim concerns **narrative and functional hierarchy**, not ontological parity. The Qur'an itself simultaneously calls Jesus a servant, a messenger, a word, and a spirit—affirming divine unity while acknowledging textual complexity.[6]

Objection (7):

If this reading is so evident, why did classical exegetes not articulate it?

Response:

Exegesis always responds to the questions of its time. Text-centered and eschatological readings emerge in response to new intellectual horizons. Delay is not deficiency; it is historical reality.[7]

Objection (8):

The Qur'an never explicitly states that Jesus intercedes.

Response:

Correct. Yet the Qur'an assigns Jesus the roles of **witness** (5:117) and **sign of the Hour** (43:61). Testimony is the very foundation of judgment—arguably a role more decisive than intercession itself.[8]

Objection (9):

Such a reading may destabilize Muslim faith and communal identity.

Response:

The purpose of academic inquiry is not emotional reassurance but **accurate understanding**. Raising scholarly questions is not faith-destruction; it is serious engagement with the text.[9]

Objection (10):

This approach confines prophethood to an Israelite framework.

Response:

This is not a restriction but a direct Qur'anic observation (2:87; 45:16; 29:27). Locating prophecy historically does not limit the universality of its message—it clarifies its roots.[10]

Objection (11):

Interpreting "Muhammad" as a descriptive title rather than a proper name seems unnatural.

Response:

The Qur'an routinely employs descriptors—Messiah, Word, Spirit, Servant—as functional identifiers. Interpreting Muḥammad/Aḥmad descriptively is linguistically plausible, historically defensible, and textually viable.[11]

Objection (12):

Such interpretations weaken established doctrines of faith.

Response:

This chapter does not replace faith; it offers a textual reading. Faith is shaped by tradition; research is shaped by text. Confusing the two is a methodological error.[12]

Objection (13):

This reading ignores later historical sources such as ḥadīth and sīrah.

Response:

This study deliberately adopts a **Qurʾan-only methodology**. Later sources have their value, but they are **post-textual memory**, not revelation itself.[13]

Objection (14):

The conclusions appear predetermined.

Response:

Beginning with the text, developing arguments gradually, and openly acknowledging alternative readings directly refutes this claim. This is not a concealed assumption but a transparent scholarly case.[14]

Conclusion:

This book represents a journey of reflection, inquiry, critique, layered questioning, and unwavering fidelity to the Qurʾanic text. Together, these elements have transformed it from a personal opinion into a structured and serious scholarly position.

At its core lies a question long assumed or deliberately avoided within Islamic thought:

Does the Qurʾan itself establish a direct, explicit, and decisive textual link between the Book and Muhammad ibn Abdullah, or is this linkage largely the product of later historical, juridical, and theological construction?

Pursuing this question with intellectual integrity, this study intentionally suspended reliance on tradition, ḥadīth, sīrah, jurisprudence, consensus, and post-Qurʾanic theological frameworks—adopting instead the Qurʾanʾs own **internal coherence, linguistic structure, and narrative hierarchy** as the sole criteria of evaluation.

The most consistent and decisive outcome of this textual inquiry is that the Qurʾanʾs most comprehensive, multidimensional, and unparalleled profile belongs to **Jesus son of Mary**

(ʿĪsā = عيسى)—not to the later fully-developed prophetic biography attributed to Muhammad. The Qurʾan does not present Jesus merely as a prophet, but as the bearer of revelation and scripture (Injīl), the Word of God and Spirit from Him, the agent of life-giving acts by divine permission, the centre of moral purification, the clarifier of disputes, the object of direct obedience, and a decisive eschatological figure.

Notably, obedience and following are repeatedly and explicitly linked only to Jesus, and this following is identified as the **straight path**—a distinction not textually granted to any other figure. Likewise, the promise of enduring supremacy of his followers until the Day of Resurrection uniquely reinforces his transhistorical centrality.

By contrast, the term *Muhammad* appears without direct address, biography, genealogy, eschatology, or any explicit command of obedience attached to it. This profound and meaningful textual silence was later filled—systematically and retrospectively—through ḥadīth, sīrah, and juristic tradition, culminating in a prophetic narrative largely external to the Qurʾanic text itself.

Thus, this study arrives at an unavoidable conclusion: the Qurʾanʾs internal system of guidance diverges in significant and foundational ways from inherited Islamic theology. According to the Qurʾan, Muslim identity is inseparable from obedience to revelation, scripture, and the divinely appointed messenger—and the Qurʾan itself associates this nexus explicitly with **Jesus son of Mary and the Gospel**, not with later doctrinal constructions.

Ultimately, this book concludes with a firm, unambiguous scholarly claim:

The centrality, distinction, and scope of Jesus (ʿĪsā = عيسى) within the Qurʾan are so extensive and singular that denying them is possible only through tradition—not through the Qurʾanic text itself.

If the Qurʾan is truly a *Clear Book*, have we ever allowed it to speak on its own terms?

This, then, is not an ending—

but the beginning of a **fearless, honest, and direct encounter with the Qurʾanic text itself**.

According to the book's central argument, the Qur'an's "Muḥammad" is not a fixed proper name, but an attribute, whereas "Muḥammad ibn Abdullâh" is a later historical construction. The Qur'an itself never offers a complete personal identity; rather, it presents a purely textual designation, a distinction that decisively separates the Qur'anic narrative from later biographical traditions.

The Qur'an's Definitive Verdict

"We believe in Allah — so bear witness that we are Muslims." (Qur'an 5:111)

The Qur'an has named only one group as 'Muslims' by explicit declaration:

the followers of Îsâ ibn Maryam = عيسى بن مريم !

Not a single verse declares the followers of Muḥammad by name as "Muslims".

This is not a verdict derived from tradition; it is a verdict delivered by the Qur'anic text itself, even if inherited narratives find its outcome unsettling.

✡ Summary of Findings ✡

The central figure of the Book (Qur'an):

Îsā ibn Maryam = عيسى بن مريم

The central figure of the transmitted narrations:

Muḥammad ibn Abdullāh

To the Honourable Scholars of Islam, a Final and Textual Challenge:

This study is founded not upon tradition, consensus, or historical presupposition,
but solely and firmly upon the Qur'an's own text.

The Qur'an's internal evidence indicates that its most comprehensive, central, and eschatologically weighted status
is accorded to ʿĪsā ibn Maryam = عيسى ابن مريم,
while the word "Muḥammad" appears in a limited and non-discursive usage.

This claim is not constructed — it is formally observed within the text itself.

If this reading is incorrect,
then it must be refuted only from the Qur'an.
Tradition, consensus, and reverential sanctification do not constitute an answer to any textual argument of the Qur'an.

Judgment belongs to the text alone—and only the text can correct it!

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QUR'AN WALA